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Dealing With the Backward Pupil

Lawrence E. Jordan, S.M.

Editor's Note. We are pleased to present this article for your thoughtful consideration because of its revelation of the right attitude of the teacher toward the child, and particularly the backward child.

IN THE present study the term "backward pupil" includes children, who, on account of lack of knowledge or because of mediocre faculties, find themselves below the norm of the class in which they have been placed.*

Causes of Retardation

Pupils are backward for divers reasons.

1. *Sickness.* The child has been "laid up" for a few weeks with an ailment of some kind. Or, again, he suffers from ill health and chronic indisposition due to malnutrition, defective eyes, decaying teeth, and similar child ills. These conditions retard indirectly and imperceptibly his intellectual progress.

2. *Habitual Laziness.* In the past the child has been unwilling to make efforts. This inertness has deprived him of the mental development which his fellow students have enjoyed. Hence, he is not "up to the mark."

3. *Inattention During Preceding Classes.* In consequence of this, the pupil finds himself in need of certain viewpoints and details, of which dissipation, daydreaming, and distraction have deprived him. The outcome is, he cannot cope with his present problems.

4. *Slow Mental Development.* This cause is less culpable than the foregoing, but more telling in its effects. As a result of this handicap, the child's mind becomes more and more submerged in the ever-increasing extension of the notions to be stored up. Dis-
couragement soon manifests itself, with the conviction

on the child's part that there is no use of trying any longer.

Be the cause as it may, the result is ever the same. The pupil is behind the others. And the teacher, finding more pleasure in speeding ahead with the more gifted scholars than in fastidious and incessant repetitions, allows the gap to go on increasing until the situation seems hopeless.

Solutions of the Problem

What should be done with such pupils? To lament and regret their presence in the class is labor lost. We take it for granted, that the teacher has made every effort to coördinate the members of his class. Yet, he has noticed a bit of indifference on the part of some to coöperate with him. These backward ones he determines to "flunk" mercilessly. At other moments, however, he cherishes the fond hope that his successor may inspire these unconcerned lads with new interest, secure their amendment, and aid them to progress. In view of this fact he resolves to tolerate them, but not to go beyond this.

Such a *laissez faire* attitude is wrong for three reasons:

1. *It is Unjust.* These backward children have been confided to the teacher as trustingly as the others. Moreover, they have paid the same amount of tuition, often at the cost of greater sacrifices. Justice then requires that the teacher render service in return. Conscience, in view of these considerations, will not allow him to abandon these children to ignorance nor to their instinctive desire for doing nothing.

2. *It is Impossible*, at least in the loose sense of the term. There will come a day, when a glow of interest will enlighten the countenances of these hitherto uninterested lads; when a fleeting smile will indicate consciousness of what is going on about them.

*There is no question here of the abnormal child, who because of insufficient intelligence has been retarded. Such a child should be intrusted to the pedagogical or the psychological specialist, or, at least, be put in a class with children of the same condition so that others do not suffer from his insufficiency.

More tangible omens of concern may be forthcoming: a task painstakingly done; a desire to participate in recitation. Certainly no teacher with a sense of the apostolate of the classroom or aware of the Divine Master's treatment of the lost sheep, the burning flax, or the broken reed, will ignore the backward child under such circumstances.

3. *It is Uncharitable.* The teacher is expected to be kind, devoted, and loving toward all of his charges, even those less pleasant to deal with. In fact, the Divine Teacher indicates a preference for the wayward. In imitation of the Divine Model, the Christian teacher should find added joy in seeking out the less docile and the less industrious.

A second solution more in conformity with the spirit of the apostolate and Christian principles, is to interest oneself deliberately in the backward child. This does not imply a neglect of the brighter scholar who may engage in profitable self-activity. And it is quite easy where the number of pupils is not so large — 30 to 35 — and the number of retarded proportionately few.

Remedies

How should the teacher manifest interest in the retarded group without seriously or not at all harming the more gifted pupils?

1. *The Sick Child.* First consideration should be given to the sick child. Here the teacher can do little beyond drawing the parent's attention to the child's ailment. Besides, from the teacher's point of view, the sick child is the least problematic of the retardants.

2. *The "Lazy Lot."* Regarding this group, patience and firmness take precedence over kindness and consideration. Under no circumstances should the lazy lads be abandoned to their dismal vice. Every child, so psychologists tell us, is led on to learn by a natural curiosity, aroused at first by the physical world and later by things of a higher nature. The point, then, is to arouse the pupil's curiosity. The manner of doing so varies greatly. It can hardly be illustrated. The secret, however, lies in what might be called the "pre-presentation" of the lesson wherein the teacher gives a peep at what is to come. An incident from my own experience may serve to clarify this term. As a second-year high-school student I was enticed to read a collection of short stories against which I was prejudiced, because the teacher had read to the class *The Gold Bug* from this particular volume listed for supplementary reading. I went on reading the "dry" stories thinking they might turn out to be as interesting!

With more advanced pupils an appeal to "self" will be more efficient. Such a one can be blamed for his retardation and made to see that he is not esteemed by his fellows, while at the same time he has fallen short of what his parents and teachers expect of him. He may be made to feel that the odium which he incurs reflects upon his family. Should this reasoning fail to make him realize his duty, punishments would be in order. Not such as are mere penalties, as for

example, to copy what-not in any manner whatsoever, but profitable assignments, as for example, to write a task painstakingly with the aid of a model student's paper, or to prepare a lesson in advance, with the assurance that he will be given occasion to show his comrades that he can do as well as they, when he "wants to."

In addition, the Christian teacher should remember that he is trying to cure a disease of the soul, a modified form of sloth, and hence should appeal to religious motives proposing the making of efforts as a sacrifice for the love of God and in reparation for sin.

3. *The Mediocre Group.* For this particular type of backward child special aids are in order, for such lads are not self-sufficient.

A. Allow the more gifted to help them with their work; to give them additional explanations. Boys have a way with their comrades in this respect. Their boyish language will be better received and will enlighten more perhaps than the teacher's choice vocabulary.

During the *class period* when there is question of "thinking things out" call upon the first-rate students for solutions and have the retardants repeat them. Thus, schoolwork is made easier for the backward ones, and efforts are demanded from them which are compatible with their rating.

During the recitation, question the brighter pupils first; their answers will serve as an extra review for those who need it. With this little help they will be able to recall a few notions and prove that they know a little something. They will experience joy and self-confidence at the fact that they, too, have had "their say."

As for *home assignments*, the following hints should prove helpful:

1. Dispense the "slow" pupils from the more difficult sections.
2. Give them less work to do.
3. Do not correct all the errors on their papers, lest they become discouraged.

4. Praise the *good* found in their assignments which in one or the other respect are mediocre and below par.

B. Be *lavish in commendation* of the least efforts and signs of good will on their part. A bit of praise works wonders. I remember how it affected one of my pupils in the fifth grade. This lad to all appearances was capable of nothing. In class he was as inactive as the bench in which he sat; with his fellows he was disgruntled and peevish. He seemed not even satisfied with himself! I had assigned a section of the poem *The Sandpiper* for memorizing. The next day this lad raised his hand to recite. I called on him. He recited the first stanza perfectly! Before he could falter by attempting a second, I interrupted him and commended him highly for his perfect recitation, adding that he should soon be in the first row if he kept that up. He went home full of joy to tell his mother what I had said. The mother was pleased and added her tender praise to that of the teacher. The boy continued to

study hard and by the end of the year he was in the upper half of the class and became communicative and sociable with his fellows. He had been convinced that he could succeed if he but "wanted to."

While such interest centers about the retardants, the progressive pupils are not idle. They are engaged in supplementary work. More difficult exercises are chosen from various books and assigned to them. Moreover, they are held strictly to exactness and neatness. They vie with one another to conform to the high standards set for them. All subjects readily lend themselves to such gradation. Mathematics speaks for itself. English suggests programs for various occasions. History allows for research work. The themes composed on the research subject are read to the class

with no little profit even to the retardants. Latin lends itself to extra translations and supplementary readings along with occasions for selected recitations.

This manner of conducting a class demands much from the teacher. It calls for careful and specific planning of classes with just so-and-so and so-and-so in mind. It requires minute preparation of recitations. But what teacher imbued with professional conscientiousness and the spirit of the apostolate of the classroom is not willing to bear this extra burden? Moreover, as a reward for his or her efforts to aid the backward child, the teacher will experience that more joyous sensation spoken of in the Gospel at the return to the fold of one wayward sheep. And how different this from feeling responsibility for failure.

Methods of Art Teaching for Lower Grades *H. Francis James*

II. EXERCISES FOR NOVEMBER

IN THE first article one great fundamental principle was emphasized, that of Composition, or the good arrangement of the shape drawn within definite boundary lines. It must be remembered that children should always first make a frame (preferably rectangular) and then within this frame make their drawing. There are three different methods of presentation: In the first method, the object (which it is assumed is familiar to all the children) is to be placed where all may see it well, and then after a discussion of this object, the pupils are given enough time to make a careful drawing. The second method is to require the drawing to be made within a certain definite time—five or ten minutes. This is called a time sketch, and develops more rapid thinking and closer observation. The third manner of presentation is to ask the children to notice some object in their homes, or which they see in a store window on their way to school, and then make a drawing from memory. This develops the children's power of observation, and often, when models are not at hand, produces excellent results.

When one thinks of the study of form and color, one naturally thinks of flowers and fruit to which the name of "Still Life" is given. As a matter of fact, there are hundreds of objects which may be used, such as brooms, dustpans, cooking utensils, toys, tools, as well as articles which may be seen in shop windows. There are also simple objects that children see in the church, such as candles, the monstrance, and the chalice. These make excellent models. Figure 1 shows a drawing of a candle well placed, and Figure 1a illustrates the change which may be brought about to add interest.

An unlighted candle does not have that interest to children than a lighted one has, with its dripping tallow and its rays. Notice what a different atmosphere is created by additions to the simple outlines.

November is a month of Thanksgiving and of a great celebration—Armistice Day—and the story element which may be introduced is unlimited. As may be noted from a perusal of the Course of Study in Drawing and Applied Art mentioned in the first article, the problem for this month is Figure Drawing, Design and Lettering; and the objective is to introduce a general recognition and appreciation of form as found in everyday life and to awaken consciousness of rhythmic shapes. By the latter is meant the noting of a regular orderly movement, let us say, of a number of children or people in a parade or in a procession at church. First we will take up figure drawing.

The best way to teach this subject is shown very clearly in the illustrations in the course of study and in all four copies of the first four grades in the

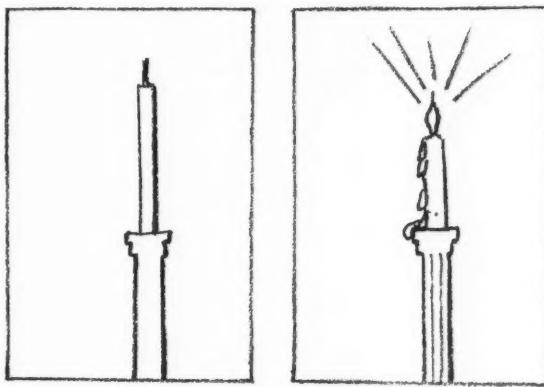


Fig. 1. Object Drawing Showing Change by Additions



Fig. 2. Action in Figure Drawing

Practical Drawing Books

Correlated Art Edition. A cardboard doll or jointed figure is constructed so that the body and limbs may be bent in every way imaginable. As soon as children become familiar with the approximate proportions of the figure, and know how to produce action, it is well, of course, to have certain dependable pupils pose before the class. The first essential, however, is to have each child supplied with the jointed doll. The one fundamental principle in figure drawing is action or movement. Place no emphasis upon proportion at first, nor upon lifelike qualities, but aim to have the children always show the figure in motion: this tells the story. It is the use of the diagonal line, and not the vertical or the horizontal line that denotes movement and progress. (Figure 2.)

A teacher has far more opportunity to teach many of the virtues and qualities which we wish to instill in children by means of the teaching of figure drawing than by any other means. One can have the pupils graphically portray correct posture, which makes for health (Figure 3), and become aware of the necessity of such virtues as kindness, courtesy, promptness, dependability, courage, thankfulness, and charity. Therefore let us have the children show these ennobling qualities in making a new kind of poster commemorative of Thanksgiving Day. Let us forget the hackneyed representations of the Pilgrims going to church, and suggest one of a pioneer giving thanks in front of his log cabin. (Figure 4.) Note the dramatic element introduced by the two arrows! This is what is meant by changing a drawing from one thing into another

far different — from a peaceful scene into one far from peaceful. Use brown crayons for all preliminary outlines, and then use brilliant-colored crayons with careful vertical strokes, to show the bright autumnal foliage.

Next have the children make simple drawings showing a playground scene, having different groups in the class illustrate various games. Now subtly change the lesson to one typifying and ennobling labor. Show and explain such pictures as *Gleaners*, by Millet, and *The Haymakers*, by L'Hermitte. However, to make this concrete, suggest a title such as *Mother's Helpers*, and try to have the children visualize a girl sweeping and a boy carrying a bundle. Then the wise teacher will encourage or suggest that some little animal be introduced — a tiny mouse in front of the girl sweeping, and a barking, disheveled-looking dog back of the boy. This will bring that valuable element of play into the lesson.

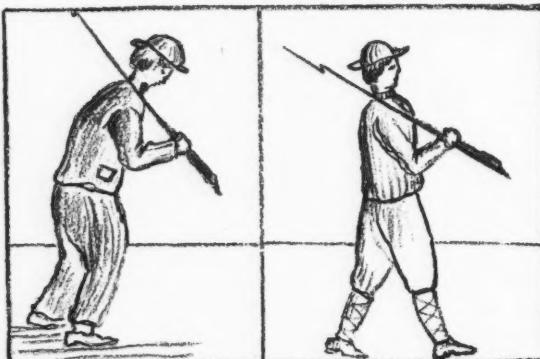


Fig. 3. Student's drawing of figure showing: before training and after training

One of the greatest and simplest lessons in figure drawing might be the showing of a weary traveler on his knees in front of one of the numerous wayside crosses that line the mountain roads in European countries. (Figure 5.) Again, note the touch introduced by the forked lightning presaging a storm. Many beautiful stories taken from the Old Testament may also be illustrated.

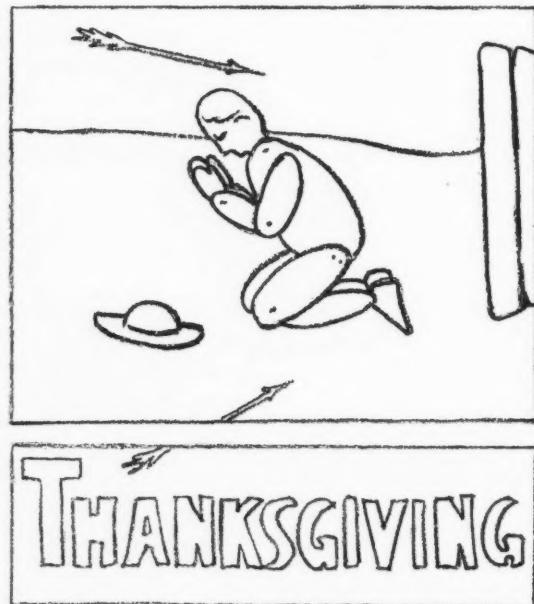


Fig. 4. A New Thanksgiving Poster

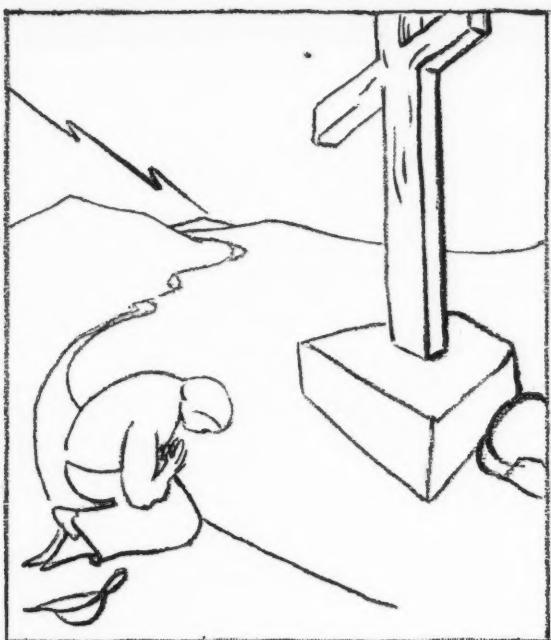


Fig. 5. Line Illustration

In order to cover the other phases of this month's work, we have to consider design, which might be defined as the repetition of a certain shape a number of times for decorative purposes. That is to say, that any surface, whether book cover or floor or wall or, in fact, any surface, is far more interesting when that surface has some symbolic shape, or shape suggested by nature, used over and over again. Design, then, is the repeating of a certain shape which *suggests* and does not picture exactly, some man-made object or one taken from nature. When this object is placed at regular intervals, we call this repetition *rhythm*. For example, we have the children draw a pumpkin or any fruit or tree or animal (such as a rabbit) within a square; then repeat this shape by having the child make a tracing of it and drawing it several times in a row: this makes a border design which may be used at the top of a booklet. In Figure 6 a ship similar to the one used by the Pilgrims has been used. Note how simple lines have been introduced in two of the units to bind the shapes more closely together.

Thus rhythm is the fundamental principle to be considered in the making of designs, but the pupils in the third or fourth grades should show another principle; namely, variety of shapes or units. This means that there should be two shapes, one the more important, or the dominant, and the other the subordinate, or a smaller shape, which is suggested by the first shape. In other words, in Figure 6 between the ships there might be a smaller shape resembling an anchor or a fish, both of which are seen on or near ships; they have something in common. Now we have two different shapes in the same design, and, other conditions being equal, the design is more interesting and more symbolical.

One may use the figure in design, but as this is rather difficult it might be better to use animals or birds. These may be cut out and then traced on quarter-inch squared paper. Here again we should use two shapes, such as rabbit and turnip, bird and worm, squirrel and nut, elephant and small tree. There is no attempt to make the two shapes show the correct proportion, but rather to show a suggestion of two shapes having some relation to each other, and making one larger than the other. This idea may be different from that found in most drawing books, but the author has found this suggestion of variety together with unity in the two shapes quite within the capability of lower-grade children.

Lastly we come to lettering, and here is the place to combine figure drawing with one, two, or more words and teach the meaning of a poster. In no better way may we carry across a message to children in the classroom, to the whole school, to the home, and to the entire community. Children will ever remember in a far more vital way that which they see in picture form than that which they hear or read; and they will never forget any lesson taught by those teachers who have the children visualize an abstract idea into a living one by means of a simple poster. Making a poster really means the reviewing of all the phases of drawing discussed so far. One thought only should be used and the graphic expression should be very simple. For instance, to teach the pupils to show kindness and courtesy to the aged, have them make a poster depicting an old man with a bundle, stooped and tottering upon a cane, and right beside him a little



Fig. 6. Border Design Illustrating Rhythm and Variety of Shapes

boy or girl carrying the parcel and holding him by the hand. Again the teacher wishes to instill into her pupils the too-rare quality of promptness—which makes for dependability. There may be an epidemic of tardiness in the air, and in spite of all exhortation and pleading, children still come straggling into the classroom. Now is the time to have a drawing lesson, and whatever time is spent will be well spent. Upon a sheet of paper nine by twelve inches, or larger if possible, ask the class to make a simple drawing in outline of the front view of a church (they might try to remember the characteristics of their own church); back of the church a circle should be drawn with a compass, and the clock hours marked carefully. The hands should be at five, or better still, ten minutes to eight. Below the church should be the words "ON

TIME FOR MASS." Please note the illustration in *Practical Drawing Correlation of Art and the Mass*, bottom of page 41. If I might humbly offer a suggestion, I would have rich colors shown in the stained-glass windows; perhaps a bell in the tower—apparently ringing; also a bird or two flying about the spire would add a beautiful thought to the whole conception. In the third or fourth grades, one or more figures might be shown above the letter "R"; these would again suggest life and enrich the poster.

Next month the problem will be "Story Pictures," and the objective, as expressed in the course of study, will be to strengthen the graphic vocabulary of the child through creative and imaginative drawings, and to help the child to appreciate God's most wonderful gift to man—the Christ Child.

Aims in Teaching History

Frank J. McElligott

Editor's Note. Here is a stimulating point of view for the teacher of history. The results, which the author describes, should be expected in every history class. What is potentially one of the robust subjects of the curriculum should not become anemic by the way we teach it.

IN THE hurly-burly of our frantic efforts to prepare pupils for examinations we are too prone to forget the aims that we hope to achieve by our teaching. Struggling against the hideous nightmare of unsuccessful results, and the consequent information that our services are no longer required, we go on from day to day, hammering, pounding, and grinding. Too long have we regarded examinations as "the be-all and end-all of our existence." As a result, fatal, blundering, and stupid, we have failed miserably to educate our pupils, or make them better citizens, and have inflicted irreparable damage and produced a positive dislike for the subject.

What History Does

"History teaches that right and wrong are real distinctions." The study of history, especially in the lives of great men and women, has a moral value, and much may be done, even in the primary classes, to inspire children to admire the lofty and heroic and self-sacrificing, and to despise the treacherous and ignoble and self-seeking. The constant and daily struggle to set right in the world the things that are wrong may be stressed, and should be stressed in the higher forms to show that nothing is ever settled until it is settled right. The modern tendency to "debunk" history is good advertising, even for that great American industrialist who is reported to have stated that "History is the bunk." But smart sayings and cheap wise-cracks do not detract from the glory of the rich and full lives of great statesmen, whose memory lives in benediction among their compatriots.

History disciplines the judgment, purifies and chastens it. It presents countless opportunities for good exercise for the judgment we use in everyday life in sifting and weighing evidence and balancing probabilities. The schoolboy should, from year to year, develop more and more skill in interpreting the printed page and in forming judgments based on the facts placed before him, and yet there are teachers who seldom ask their pupils to do any independent reading, or to form any real judgments. Let us take an example from the early history of this continent: Did Samuel Champlain do right in taking the side of the Hurons against the Iroquois, or even taking sides at all? Give it to your pupils. Even if they are not able to give the correct answer to the problem submitted, they are nevertheless having an opportunity to exercise their judgment; they can see wherein their judgment differs from that of the persons concerned; their interest in Champlain's story is increased; and the whole topic will be more deeply impressed on their memory.

Ghosts of Prejudice

History, when taught by a broad-minded, tolerant, and well-informed teacher, may do much to correct the prejudices—social, political, racial, religious—of individuals and communities. And here in passing, let me relate what a former professor of history in a Canadian university said. In a public address he stated that he sometimes regretted the study of history in schools on account of racial enmities stirred up by the stories of old battles fought hundreds of years ago, thus hindering the spread of the feeling of international brotherhood and good will among the peoples of the earth. Speaking of this aim, in his well-known

and highly praised textbook, *The Teaching of History*, Henry Johnson says: "One aim of history is to enrich the humanity of the pupil, enlarge his vision, incline him to charitable views of his neighbours, give him a love of truth, make him, in general, an intelligent, well-disposed citizen of the world as it is by making him a citizen of the ages."

How is a child to understand the present and use his knowledge as a guide to future action, if he does not know how our present institutions and conditions have come to be what they are? A teacher of history must never, for a single moment, forget that society, with all its institutions, is a growth, ancient and prolonged, sustained and developed through the ages, and that it is not a sudden creation. We must know the ideals and aims of our ancestors, the means they took to realize them, and to what extent they succeeded. "It is only in this way that we become capable of passing judgment, as citizens, on what is proposed by political and social reformers, and thus justify and guarantee our existence as a democracy." *Ontario Teachers' Manual of History*.

Carlyle in his Inaugural Address to the students of the University of Edinburgh told those young men that it was highly expedient for them to go into history; to inquire into what had passed before they came into this world, and what had happened in the Family of Man. That stern old Scotsman reminded his youthful audience ever to bear in mind that there lies behind the acquisition of a knowledge of history, wisdom — sound appreciation and just decision as to all the objects that come around and within their sphere, and the habit of behaving with justice, candor, clear insight, and loyal adherence to fact.

In the mind of the early historians the idea of the utility of history was the motive of their writing and recording it. Thucydides found that history could be useful, that it could furnish lessons of practical value for statesmen and military commanders. "The father of history" wrote as follows: "If he who desires to have before his eyes a true picture of the events which have happened, and of the like events which may be expected to happen hereafter in the order of things, shall pronounce what I have written to be useful, then I shall be satisfied." — (Jowett's Translation.)

Teach True Patriotism

Patriotism, which is a distinctive and important object of history, suffers lamentably at the hands of teachers of history. The bombastic, "my country, right or wrong" attitude found in older historians do harm in this age. A child should love his country before all others, but he ought not to be taught to hate all others. That is not the purpose of the textbook in history. It is put in your hands to build up associations during the childhood of the pupil, that his love of country may be intensified by learning how our forefathers fought and labored and suffered to obtain all that we value and cherish and protect in our homes and social

life. The courage with which the early settlers of the United States faced the tremendous labors should make us appreciate our inheritance today, and determine, as they did, to leave our country better than we found it.

Tomorrow yet would reap today
As we bear blossoms of the dead.

The American past, if taught with fervor and enthusiasm, cannot but help to warm this spirit and fire the emotions of the child. Channing asks, in his lecture on *The Elevation of the Laboring Classes*: "How little does it avail us to study history, if from the sufferings of those who have gone before us, we do not learn how to suffer, and from their great and good deeds how to act nobly?"

Arousing the Imagination

Through your history lesson the faint glimmerings of imagination come to the child. With literature it exercises that faculty in the effort to recall or reconstruct the scenes of the past and in discovering relations of cause and effect. My inspector, in visiting my class last year, received a very imaginative answer to his question, "Why did Jacques Cartier erect a cross on Mount Royal, and not the flag of France?" An Irish lad, who had read a day or two before of the Reds pulling down the Union Jack in the construction camps along the Trans-Canada Highway, replied effectively: "Please, Sir, the Indians would have pulled it down." Kindle their imagination and the history lesson will be a period of fairy delight.

And the classroom fades away,
In the dawn of Arthur's day,
Where each mischief-loving lad
Sees himself a Galahad!

The memory is aided and stimulated by the increase of the number of centers of interest around which facts, both old and new, may be grouped. However, this aim is not peculiar to history, and mere facts, and miles of dates, and legal provisions of constitutions should not be forced on the child, like multiplication tables.

These are the aims. It is the duty of the teacher to enlarge, guide, and stimulate the mental and religious horizon for the child. The minds and hearts of children are absolutely in her charge. She must press onward patiently, diligently, prayerfully, toward the goal, keeping herself fit for the vocation, culturally, spiritually, and professionally.

Shining history, taught by thee,
Let the children claim to be
Kin with heroes wise and bold,
Offspring of the days of old!

— Evangeline Lewis.

Origin of All Saints' Day

An Historical Drama

Sister M. Gabriel, O.P.

Historical Note. Rev. Alban Butler in *Lives of the Saints* states that the institution of the festival of All Saints dates from the consecration of the Pantheon in Rome to the Blessed Virgin and All the Martyrs. This was on May 13, 609 or 610, by Pope Boniface IV. The Pantheon is an immense rotunda built by Marcus Agrippa, the favorite counselor of Augustus Caesar, in commemoration of the Roman victory at Actium, September 2, 31 B.C. The rigorous measures adopted by the Christian emperor, Honorius Flavius, against paganism had not gone so far as to demolish the pagan temples. Honorius ordered all the temples to be closed, but they were to be retained as monuments of the ancient magnificence of the Empire. Pope St. Gregory allowed the pagan temples of England to be consecrated as Catholic churches. This precedent established, Pope Boniface IV conceived the beautiful idea of consecrating a temple which had been dedicated to Jupiter the Revenger and all the gods, to the Blessed Virgin and All the Martyrs.

In the early days of Christianity the anniversary of a martyr's death was solemnly commemorated at the martyr's tomb. In the fourth century, neighboring dioceses began to interchange feasts. At first only martyrs and St. John Baptist were honored by a special day. Other saints were added gradually. Pope Gregory III consecrated a chapel in the basilica of St. Peter to all the saints and fixed the anniversary for November 1. A century later Gregory IV (827-844) extended the celebration to the entire Church.

Act I

Time: Pontificate of Pope Boniface IV, A.D. 608-615.

Place: Pope's office with desk, chairs, books, Crucifix, etc.

Characters: POPE BONIFACE IV, MAXIMUS (a priest), LOVELY VOICES (Many).

[POPE BONIFACE enters. He is in deepest meditation. His hands are joined behind his back, and he strides up and down the room. Although he gives no sign of listening he must hear the lovely voices singing in the distance.]

LOVELY VOICES: All ye holy Disciples of the Lord.

All ye holy Innocents.

All ye holy Martyrs.

All ye holy Confessors.

All ye holy Virgins and Widows.

[Enters MAXIMUS, a priest. Kneels.]

POPE [cordially]: Welcome, Maximus.

MAXIMUS [rising]: Health to your Holiness.

POPE [impulsively but joyfully]: Maximus, what think you of consecrating the Pantheon and dedicating it to all the saints?

MAXIMUS [in confusion arranges his mantle, takes out his handkerchief, finally speaks]: Your—Holiness—is—joking?

POPE [joining his hands and rubbing his palms]: On the contrary, we have quite resolved.

MAXIMUS [astonished]: Your holy predecessors!

POPE [jubilantly]: Have left this glorious undertaking to us.

MAXIMUS [unconvinced]: The idea is contrary to—[hesitates].

POPE [smiling]: Go on.

MAXIMUS: At least, I take it so.

POPE [insistent]: Contrary to—?

MAXIMUS [cornered]: Tradition.

POPE [resuming his striding]: Certainly, certainly.

LOVELY VOICES [from the distance]: All ye holy Disciples of the Lord, All ye holy Innocents.

[Probably MAXIMUS does not hear the angelic voices, for his eyes are on Pope Boniface, and he shakes his head dis-

approvingly. Suddenly the Voices cease and the Pope stops abruptly and looks at Maximus.]

MAXIMUS [bowing]: All the saints of God should be honored.

POPE [pleased]: Maximus, we have called you here to make you, as we have many times before, our confidant.

MAXIMUS: I pray God to make me worthy of your trust.

POPE [extending both his arms and looking to heaven]: Day and night we hear angelic voices praying to the martyrs, confessors, and virgins.

MAXIMUS [bowing]: God grant your Holiness grace to follow His inspirations.

POPE [quietly with hands clasped]: No one else hears these voices, but so constantly are they in our thoughts that we feel that we must respond to their call. [A pause. MAXIMUS stands stroking his cheeks and chin.] Speak, Maximus.

MAXIMUS [slowly]: Holy Father, what shall I say? Your Holiness seeks not advice.

POPE: It is late for that. We have already ordered the Pantheon cleaned, repaired. We have even gone so far as to order magnificent altars to be made to be erected in the Pantheon. What say you to this?

MAXIMUS [speaking quickly and conclusively]: Your Holiness, we worship one God. Fear you not that the people will misconstrue your Holiness's intention—even though it be of inspiration?

POPE [sitting and motioning Maximus to do the same]: The Pagans of Rome conceived no god to equal one of our saints.

MAXIMUS: Holy Father, you will rename the Pantheon?

POPE [amused]: You are fearful of our undertaking?

MAXIMUS [with strong assurance]: Interested, Holy Father. Interested, most interested!

POPE: We have decided to call it the Basilica of Our Lady, Queen of Martyrs.

MAXIMUS [enthusiastically]: Beautiful, most beautiful!

POPE [elated]: Now you are convinced, Maximus?

MAXIMUS: Your Holiness desires: this is enough for my approval. [Pause.] I thought of the people.

POPE [extending his right hand, palm out]: Maximus, so close are you to our person, and so occupied in the affairs of Church and state, you know little of the people.

MAXIMUS [inclining]: There is more truth in your words, Holy Father, than I have given time to consider.

POPE [radiantly]: The people are clamoring for this dedication.

MAXIMUS [sincerely]: Your Holiness must know.

POPE: All through the provinces they are crying in jubilation, "The Saints have dethroned the gods!"

MAXIMUS [responding]: Praise to the great Honorius who saved the Pantheon from Christian devastation.

POPE [rising]: The rotunda form is most appropriate for a church dedicated to honor all the saints. Doubtless it was in that form that John beheld the saints of the twelve tribes of Israel signed.

MAXIMUS [has risen as the POPE speaks]: You have honored me Holy Father. Pardon me, that at first the suggestion

POPE [paying no attention to this remark but in great ex-

altation of spirit lifts his hands]: When from our portico we view the Pantheon we behold millions of our saints being signed with the Blood of the Lamb, and hear voices of the angels chanting!

MAXIMUS [*bowing*]: Yes, Holy Father, yes.

POPE [*motioning for MAXIMUS to follow*]: Come with us, Maximus, and view the ancient Pantheon, not as a heathen temple, but as a consecrated Christian Church, giving glory, not profanation, to the One True God, honored in all His saints.

(*Exit POPE BONIFACE and MAXIMUS.*)

(*End of Act I.*)

[*Between Act I and Act II the following poem is recited by one person in front of the curtain with the chanted parts given softly by a concealed chorus, if the dramatization is being presented on the stage; any other suitable arrangement will do for a classroom presentation.*]

ALL SAINTS' DAY

Each day is festive in the court of Heaven.
New saints, perhaps our own loved ones, are crowned
And powers given them — the graces seven
To shower us with favors thus unbound.

And who then is a saint?
One who denied himself and bore the cross
Even unto martyrdom of love,
With holy mirth on which no dread could toss
Nor sediment of anguish leave its dross.

Was he a patriarch?
Through him God has become more wonderful.
[*Soft voices in the distance chant:*]

V. Mirabilis Deus.
R. In sanctis suis.
or V. Wonderful is God.
R. In His saints.

Surrounded by angels he dwells in light.
[*Voces:*]

V. Adorate Deum.
R. Omnes angeli ejus.
or V. Adore God.
R. All His angels.

Miraculous faith his children unite.
The faith of the ages kept ever bright.
A prophet? An apostle?
On earth his name and his great deeds forgot,
But angels have recorded every jot
And place his rank among the canonized!
[*Soft voices in the distance chant:*]
V. Virgins shall be led to the King after her.
R. Her companions shall be presented to Thee.
O Virgin Saints, a million bells should ring
Your nuptials with the Lamb to solemnize,
For you prepared your lamps and kept them burning!
[*One voice in the distance chants:*]

She hath opened her hand to the needy,
Her palm she hath extended to the poor.
Oh! glorious privilege to feed our Lord!
Clothe Him! Harbor Him! Ransom Him! Visit Him!
To make every action in spirit accord
With love for man! — His merciful maxim.

Each day new-crowned in the court of Heaven
A saint, who to our world was leaven!

— Sister M. Gabriel, O.P.

Act II

Time: Pontificate of Pope Gregory III, A.D. 731-741.
Place: Same as in Act I.

Characters: POPE GREGORY III, ANASTATIUS (the Pope's biographer), ATTENDANT.

[ANASTATIUS, *professional writer, enters. He carries a large volume under his arm. The Pope's attendant is with him.*]

ANASTATIUS [*surprised and displeased*]: His Holiness has left?

ATTEND. [*indifferently*]: His Holiness has withdrawn to his oratory to pray.

ANASTATIUS [*anxious*]: How long must I wait?

ATTEND. [*amused*]: It is not the custom to count the minutes when one has the honor to wait for his Holiness.

ANASTATIUS [*showing his anger*]: The Pope bade me come.

ATTEND. [*with tantalizing suavity*]: I have known this high honor to have been bestowed by the Holy Father on greater — hmm — hmm — your pardon, I mean, you understand, lesser personages.

[Enter POPE GREGORY III.]

POPE [*displeased*]: What is this? Why this courtesy?

[ATTENDANT *withdraws quickly*.]

ANASTATIUS [*kneeling*]: Health to your Holiness.

POPE [*graciously*]: To you, our beloved son, our affectionate blessing.

[POPE motions for ANASTATIUS to rise.]

POPE [*in high spirits as is evident in expression, voice, and manner*]: We have bidden you to come today in regard to our biography.

ANASTATIUS [*manifesting great interest*]: Always at the command of your Holiness.

POPE [*sitting and indicating that ANASTATIUS will take a chair also*]: Well, well, Anastatius, the biography you are putting forth every effort to write will contain one important act of our pontificate.

ANASTATIUS [*sitting*]: Your Holiness means one important act added to the many.

POPE: We shall leave that to history to decide. The most momentous acts of today are the things that are forgotten tomorrow. We cannot build for ourselves monuments of greatness.

ANASTATIUS [*eagerly*]: But your Holiness just now said that one act would be renown —

POPE [*interrupting pleasantly*]: Are you not misquoting?

[ANASTATIUS looks perplexed.]

POPE [*with a slight shrug of the shoulders*]: However, let it stand. God grant that it may be so. [Leaning toward ANASTATIUS.] Think you, Anastatius, that the saints are fittingly honored?

ANASTATIUS [*surprised and embarrassed*]: I — I — well, your Holiness.

POPE [*amused*]: You are slow, slow, Anastatius. [With a quick slap of the right hand on the left.] Like that should have come your answer.

ANASTATIUS [*with a quick gulp*]: There is the Pantheon.

POPE [*leaning back*]: The Pantheon is a burial place for the great. Is it not rather All Souls that claims our remembrance than All Saints?

ANASTATIUS [*hastening to agree*]: True, true, most true, as your Holiness says. But [*hesitating*] the feast of the dedication of the Pantheon in honor of Our Lady, Queen of Martyrs is solemnly held in many churches, not only in Rome, but throughout the entire world.

POPE [*smiling*]: Yes, yes, everywhere we behold this strong response to the devotion to All the Saints. As there is no other feast, this of the dedication of the Basilica must suffice. But now, Anastatius, we propose to create a new feast to the honor of All Saints. To establish it, and make it memorable we have resolved to dedicate a chapel in our own St. Peter's.

ANASTATIUS [*clasping his hands and looking heavenward*]: Most fitting and most proper! To all the Saints praise and homage forever.

[POPE GREGORY III and ANASTATIUS rise. Enter POPE ST. GREGORY THE GREAT, POPE BONIFACE, MAXIMUS and the AT-

TENDANTS. *They all lift their eyes and hands to heaven and say in unison:*

GOD IS GLORIFIED IN HIS SAINTS!

CLASS [answers]: Now and forever. Amen.

End

As there may be no curtain, the actors pass off the stage during the recitation of Byron's *St. Peter's in Rome*.

ST. PETER'S CHURCH AT ROME

But lo! the dome! — the vast and wondrous dome,
To which Diana's marvel was a cell —
Christ's mighty shrine, above His martyr's tomb!

* * *

But thou of temples old, or altars new,
Standest alone, with nothing like to thee:
Worthiest of God, the holy and the true,

Since Sion's desolation, when that He
Forsook His former city, what could be
Of earthly structures, in His honor piled,
Of sublimer aspect? Majesty,
Power, Glory, Strength, and Beauty, are all aisle'd
In this eternal ark of worship undefiled.

Enter: its grandeur overwhelms thee not;
And why? it is not lessened: but thy mind,
Expanded by the genius of the spot,
Has grown colossal, and can only find
A fit abode, wherein appear enshrined
Thy hopes of immortality; and thou
Shalt one day, if found worthy, so defined
See thy God face to face, as thou dost now
His Holy of Holies, nor be blasted by His brow.

Lavina's Thanksgiving Lesson

Sister M. Chrysostom, O.S.F.

CHARACTERS:

MRS. LANCASTER. Her children, LAVINA, EUNICE, EULALIA, JULIA, BERNICE, and EUGENE.

Pilgrims: MILES STANDISH and SOLDIERS, JOHN ALDEN, PRISCILLA, OCEANUS, PEREGRINE, WILLIAM BRADFORD, JOHN CARVER, ELDER BREWSTER, ROSE STANDISH, FAITH ALLERTON.

Indians: SAMOSET, SQUANTO, MASSASOIT.

HERALD: Kind friends, we invite you to listen to our little play, which will now be given by Grade 6A (or 7A).

Scene I

[Living Room. EUNICE is seated near a window or in the corner reading a book. There is a table on one side of the room. Enter LAVINA.]

LAVINA: Thanksgiving Day! Well! I'll be thankful when it's over. I wish it were here and gone for another year.

EUNICE: Well! Aren't we doing all we can to make it a great success?

LAVINA: I think it's a great bother. Don't you?

EUNICE: No, I think it's the jolliest time of the year.

LAVINA: Oh! do you? Really? So well you may with nothing to do but sit around and look pretty. You've decorated that window seat all morning, reading choice literature I hope, and watching the birds, "Like brown leaves whirling by." I can't imagine what else you're doing looking out of that window most of the morning.

EUNICE: You wrong me, Lavina. I've been sitting here taking a little southern exposure, as it were.

LAVINA: You've been exposed to work all morning, the same as the rest of the family, but you didn't take any of it. You can wear the family jewels and take life easy — as usual!

EUNICE: Life easy! Just think of the arduous duty that has been assigned to me.

LAVINA: Duty! (Ha! ha!) Do tell! Well! I want to know!

EUNICE: You must know, then, that I have been assigned to the diplomatic corps. I've been appointed a committee of one "To greet the new, and speed the parting guests." Do you call that easy? It requires charm, poise, and tact to the nth degree. For this, I wear the family jewels.

LAVINA: You exasperate me; to the superlative degree. Continue your reading, please.

EUNICE: Since you've asked about my literature, I'm reading *When Knighthood Was in Flower*. It always flowers under southern exposure, that's why I'm sitting here.

LAVINA: Let's hope it will flower into something more beautiful than a "Sweet William" or a "Creeping Charley."

EUNICE: I'll tell mother. I'm going right now! [Exit EUNICE.]

LAVINA: I'd be thankful if Thanksgiving Day were over!

[Enter JULIA with an armful of sewing, and EULALIA with writing materials.]

JULIA: If you think you have anything to complain about, just look at this [holds up curtain]. I have to sew new curtains for every window. I'd be thankful if there weren't half a hundred windows in this mansion. We Americans certainly live in glass houses.

LAVINA: I'm glad you're sewing. It will keep you quiet.

EULALIA [seats herself at the side table]: I must practice penmanship. I have to send gilt-edged invitations to all our guests. I told mother it was an awful bother to write. I wanted to telephone to them but mother was shocked at the suggestion. Mother said to me, "My dear, you are sending messages of love and good cheer, to friends and relatives who live far and near. You must look at it that way and be happy about it." Well, I'd be thankful if there weren't any way of sending letters out.

JULIA: Did you ever hear such "weasel words." No way of sending letters out!

BERNICE [enters with large bowl and spoon in hand]: Well! if you're all going to be so thankful, I'd be thankful if there weren't any knives, forks, or spoons to shine. I'm tired of it all right now, all this rushing 'round and fuss — making cranberry sauce, doughnuts, pumpkin pies, and a big dinner that we'll all wish we hadn't eaten.

EUGENE [enters whistling]: What's that you said about pumpkin pie, a big dinner, and all that? I'll never wish I hadn't eaten a big dinner. You know, too, that I like pumpkin pie. I wish Thanksgiving came five times a year [dances around]. When you said "big dinner" the lettuce lifted up its head and the potatoes shut their eyes.

LAVINA: You can afford to be gay and care-free, brother, you are not busy. You're another one of the family jewels. I wish you would depart. Go some place or other. Avant!

EUGENE: I have no place to go — but out — !

LAVINA: Well go out — nobody's holding you.

EUGENE: On Thanksgiving Day I'll be as happy as can be, for I'll have a piece of that turkey that used to gobble at me.

EUGENE: [Sings Thanksgiving Song or any appropriate song. The song may be omitted.]

BERNICE: You need a little lemon and sugar for your voice. I fear you will have a sore throat for Thanksgiving.

EUGENE: I'm doing my bit to make things gay. I'm in the cheering-up business, you know. Cheerio! [gives salute — departs.]

[Enter MRS. LANCASTER and EUNICE].

MRS. L.: Children, whatever can be the reason for all this commotion. This is not right! I have heard such bickering in other families, but I never thought that I'd live to hear it in my own home among my own children. It isn't ladylike. I'm surprised to hear you complaining; you can't be half thankful that way, Lavina.

LAVINA: Well, who wants to be thankful for a lot of extra work, mother?

MRS. L.: Cease your complaining, you should be thankful for your health, your friends who love you, thankful that you can see and hear, and run and play. In the gladness of your heart you should praise God for all His mercies for which Thanksgiving Day is set apart. That's what the day means, "giving thanks." In Europe the feast is called "Harvest Home." Everybody rejoices.

Indeed, this world is so full of a number of things,
I'm sure we should all be as happy as kings.

EUNICE [bowing low to Lavina]:

The world's a very happy place,
Where every child should dance and sing,
And always have a smiling face,
And never sulk for anything.

MRS. L.: Now, girls, I think you had better go and continue your work or we'll never be ready for Thanksgiving.

GIRLS: Thank you, Mother. Please forgive us for complaining and making you unhappy. [They form a semicircle in front of her, join hands.]

GIRLS: We were just having a little *spat*!! [They dance back and forth, singing playfully.]

Jack "Spat" would eat no fat,
His wife would eat no lean.

MRS. L.: Promise me that you will not talk like that again. I'm amazed at such conversation.

GIRLS: We promise, Mother. [Exit MRS. L. shaking a warning finger at LAVINA. All the girls except LAVINA leave room also after Mrs. L. departs. LAVINA sits down at table and puts her head down as if asleep.]

Scene II

[Same room. LAVINA still seated with head on the table. Pilgrims enter at left of stage. They need not be costumed, but may wear simple costumes with paper collars and cuffs. Soldiers have wooden muskets.]

[Enter MILES STANDISH with soldiers, JOHN ALDEN, PRISCILLA, two children, OCEANUS and PEREGRINE.]

LAVINA [looks up. Stands. Speaks to MILES STANDISH]: Oh, who are you? I've seen your picture in my history book. M. STANDISH: I'm Miles Standish, Military Captain of the Plymouth Colony.

LAVINA: Oh, yes! I knew your face was familiar. I've always been so interested in your encounters with the Indians, and how often you've outwitted them.

M. STANDISH: Yes, I made them fear the white man. When they saw the flash of the powder and heard the loud noise of the musket they were sure the Paleface knew all about thunder and lightning. They were struck with terror. That's how I frightened them. (ha! ha!) But to me belongs not all the credit. You must not forget my "Great" invincible army.

Twelve men, all equipped,

Having each his rest and his matchlock,
Eighteen shillings a month together with diet and pillage

And like Caesar, I know the name of each of my soldiers.

M. STANDISH: You have other callers. Here are John Alden and Priscilla. [They advance a little and bow.]

J. ALDEN: Yes, I am John Alden and this is Priscilla, "The loveliest maiden in Plymouth."

PRISCILLA: "Why don't you speak for yourself, John?"

LAVINA: Surely, I remember you, Priscilla, the Puritan

maiden of Plymouth. Mr. Longfellow has immortalized you in his poem:

We have seen her going and coming
Patient, courageous, and strong.
As surely an angel on earth
As there are angels in heaven.

PRISCILLA:

John, I have been thinking all day,
Thinking at night of Old England
Seeing the village street and familiar faces of neighbors
And at the end of the street the village church with the ivy
But kind are the people I live with
And dear to me, my religion
So here I'll remain, and forever
Give up the thought of returning.

LAVINA: And who are these little people?

PRISCILLA: They are the two children who were born on the *Mayflower*. Do you remember their names?

LAVINA: Let me see. Oceanus and Peregrine. Am I right?

PRISCILLA: Yes, you have a good memory. This is Oceanus and here is Peregrine.

LAVINA: Oh, how lovely they are!

J. ALDEN: We must leave you now, but you may expect other callers. [Exit.]

[Enter INDIANS. They circle around, grunting, Ugh! Ugh! Wah! Ugh! Wah! Ugh Wah! Ugh!]

FIRST INDIAN: My name Samoset — Me speak English. Me show white man how to make moccasins and snowshoes. Me white man's friend.

SECOND INDIAN: My name Squanto — Me show white man how to catch fish, how to fertilize corn, where to find much deer and turkeys. Me been to England.

THIRD INDIAN: My name Massasoit. Me big chief. Me heep — ee; kill — ee. Me tell Indians to be good to white man. Me smoke peace pipe with Paleface. Me make treaty with Paleface — last fifty years.

SQUANTO: Me bring five big deer for white man's feast. Big feast; me stay week. White man shoot, make thunder and lightning. Indian shoot bow and arrow. Me play games all time.

LAVINA: I guess you played enough games to do you for a lifetime.

[Indians dance around and form a letter S. Sing or croon "Indian Lullaby"¹ or any soft music played while they move around.]

[Enter Pilgrims some holding Jack-o-Lanterns high, to frighten Indians (optional).]

INDIANS: Fire Spirits, Fire Spirits [exit].

[Enter Pilgrims: ELDER BREWSTER, JOHN CARVER, WILLIAM BRADFORD, ROSE STANDISH, FAITH ALLERTON.]

LAVINA: Where did you come from?

ELDER BREWSTER: We came across the stormy ocean in the good ship *Mayflower*.

LAVINA: That's the ship the Pilgrims came over on. Are you Pilgrims?

ELDER BREWSTER: We are, and we came here because there are people in this house who are not thankful for the blessings they enjoy.

JOHN CARVER: When we first landed in America, this country was a wilderness. We were always in danger of starvation. We had no stores. We had to send our ships to England for food and supplies.

WM. BRADFORD: We were never safe from unfriendly Indians and wild beasts. But we were kind and helpful to one another. Helping one another was a virtue among the Pilgrims.

ROSE STANDISH: The comforts of the Pilgrim's home were few. Our beds were of rough wooden framework and for chairs we had blocks of wood or three-legged stools. Most of the

¹From Golden Book of Favorite Songs, published by Hall and McCreary Co., Chicago, Ill. May be obtained in sheet form from The Willis Music Company, Cincinnati, Ohio.

cooking was done in a large iron pot, that hung on a crane over the fire.

FAITH ALLERTON: What makes this room so bright?

LAVINA: Why, the window glass lets in the sunlight and we have electric lights also. [Turns on the lights.]

FAITH ALLERTON: We never had glass. We used oiled paper. We had to burn pine knots and tallow candles. Our homes were dimly lighted. You should be thankful for this brilliant light in your home.

WM. BRADFORD: Look at this polished floor. We had floors of mud covered with moss. We had to put mud and moss in the cracks of our cabins to keep out the snow.

ROSE STANDISH: Our winter clothing and moccasins were made of deerskin.

FAITH ALLERTON: Your dress is beautiful. Did your mother spin this for you? [Touches sleeve.] I have never seen homespun like this.

LAVINA: No, it was made by machine.

FAITH ALLERTON: Machine? I do not understand you.

LAVINA: We have many kinds of machines and many new inventions. Machines for weaving; machines for sewing clothing. We have automobiles, airplanes, telephones, moving pictures that talk, machines for printing, machines for adding figures. Oh! I wish I had one in school!

We have radios and we can send messages without wires to distant parts of the world.

JOHN CARVER: That'll do. That'll do, my head's going 'round now. I don't understand all this.

LAVINA: Well, it's more than 300 years since you Pilgrims landed in America. Of course, you are that far behind the times. But it's true, everything I've told you. If you come to our Thanksgiving feast we will have time to explain these wonders and we'll tell you about the "Century of Progress Fair" held at Chicago. I don't believe you Pilgrims ever had any fun in all your lives, did you?

ELDER BREWSTER: When you are again tempted to grumble and complain remember the hardships we endured so cheerfully. Be thankful and count your blessings.

WM. BRADFORD: Are your guests not invited yet? Surely there is no time to send messages, now.

LAVINA: We can cable, radio, or telephone for our guests or send our invitations by air mail. Some of our guests are expected to come over from Europe in the Graf Zeppelin.

ROSE STANDISH: Graf Zeppelin! We do not understand. Please explain, and do tell me about the pictures that talk.

LAVINA: It would take me too long to explain. But we shall be glad to have you spend Thanksgiving Day with us. Then we shall explain these marvels. Oh, dear me! I'm so thankful for everything we have and enjoy.

JOHN CARVER: We must say adieu, now. We wish you a happy Thanksgiving.

LAVINA: Oh, do not leave me. I'm truly sorry for being so ungrateful. I thank you for all you have told me. Oh, I shall never complain again. I thank God for all the blessings we enjoy.

[Enter MRS. LANCASTER.]

LAVINA [rubbing her eyes]: I must have been asleep. Oh, my goodness am I really Lavina? Am I in my own home?

MRS. L.: Lavina, you are talking nonsense.

LAVINA: Oh, Mother! I've had visits from the Pilgrims and even some Indians and those two dear children. Mother, I wish you could have seen them, I've learned a wonderful lesson.

MRS. L.: What wonderful lesson, Lavina?

LAVINA: A lesson of thankfulness.

"Tis not the feast so richly spread,
"Tis not the word we say
"Tis not the greeting and the song
That makes Thanksgiving Day
But here's one little thought for me
To take and put away
Two helpful hands and one glad heart
Will make Thanksgiving Day.

[All the characters reenter stage and form semicircle during last stanza. All bow to audience.]

RESIGNATION

There is no flock, however watched and tended,
But one dead lamb is there!
There is no fireside, howsoe'er defended,
But has one vacant chair!

The air is full of farewells to the dying,
And mournings for the dead;
The heart of Rachel, for her children crying,
Will not be comforted!

Let us be patient! These severe afflictions
Not from the ground arise,
But oftentimes celestial benedictions
Assume this dark disguise.

We see but dimly through the mists and vapors;
Amid these earthly damps
What seem to us but sad, funeral tapers
May be heaven's distant lamps.

There is no Death! What seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call Death.

She is not dead — the child of our affection —
But gone unto that school
Where she no longer needs our poor protection,
And Christ Himself doth rule.

In that great cloister's stillness and seclusion,
By guardian angels led,

Safe from temptation, safe from sin's pollution,
She lives whom we call dead.

Day after day we think what she is doing
In those bright realms of air;
Year after year, her tender steps pursuing,
Behold her grown more fair.

Thus do we walk with her, and keep unbroken
The bond which nature gives,
Thinking that our remembrance, though unspoken,
May reach her where she lives.

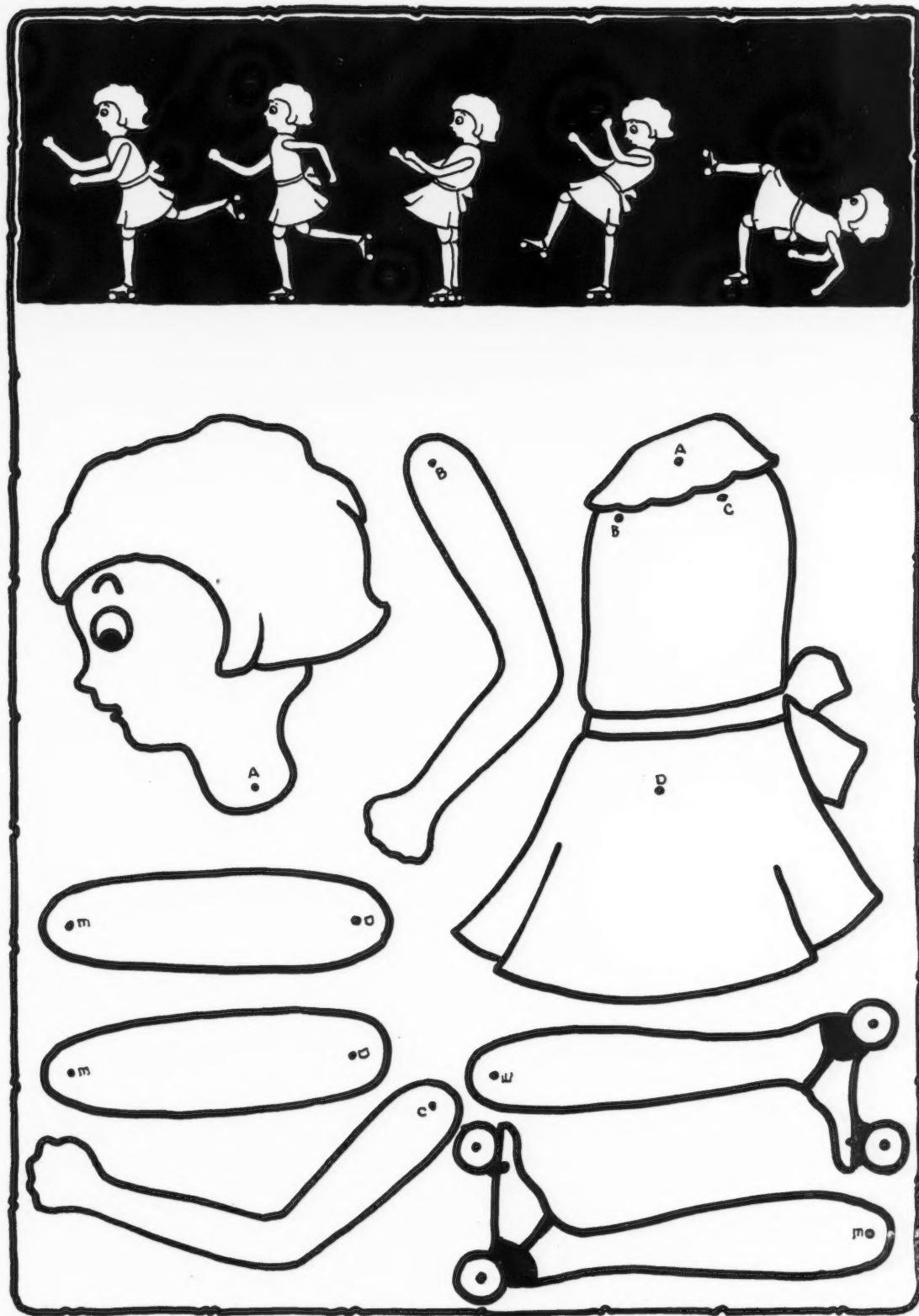
Not as a child shall we again behold her;
For when with raptures wild
In our embraces we again enfold her,
She will not be a child;

But a fair maiden, in her Father's mansion,
Clothed with celestial grace;
And beautiful with all the soul's expansion
Shall we behold her face.

And though at times impetuous with emotion
And anguish long suppressed,
The swelling heart heaves moaning like the ocean,
That cannot be at rest —

We will be patient, and assuage the feeling
We may not wholly stay;
By silence sanctifying, not concealing,
The grief that must have way.

— Longfellow



Suggestion for a Humorous Blackboard Frieze — W. Ben Hunt

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 REV. J. M. WOLFE, S.T.D., PH.D., Superintendent of Diocesan Schools, Dubuque, Iowa.

The Other Half

More than two million Catholic children were in Catholic schools last year. At the same time, more than two million Catholic children are *not* in Catholic schools.

Here is a fact in our national life that is not without very great significance to the Church and to the nation. Four million Catholic children effectively instructed in their religion and carrying out its precepts in their life could transform this nation into a genuinely Christian commonwealth.

The instruction of the two million Catholic children in Catholic schools has in it great possibilities. Every effort must be made to improve the quality of instruction in all subjects and particularly in religion. Everyone who can possibly help in that improvement should be encouraged and welcome. The Catholic school must become identified with the best in achievement as it is now with the best and highest in aim, conception, and purpose. Agencies like the National Catholic Edu-

cational Association and the state associations are co-operating splendidly with the Hierarchy in making the best contagious to all. Great opportunities confront us.

The other half, what about them? Are they merely a negative influence in the life of the Church and the nation, or are they likely to be a positive menace unless informed, instructed, and trained in their religion. Great efforts are being made to reach them through the Catholic Instruction League, the vacation schools, correspondence instruction, the Catholic Press, and Catholic periodical literature, but these agencies are hardly equal to the "white harvest" that is ready. There is no program equal to this tremendous opportunity and responsibility. The problem is not that, in many regions, schools and teachers are ready but the pupils have not been brought to the Catholic schools. The problem is that neither the schools nor the teachers are ready. In some places where schools and teachers do exist, the school is crowded and the teachers are overburdened. The problems, incident to this situation of the "other half" involves financial, social, educational, and religious factors and all in conjunction are needed in conjunction. We would welcome readers' discussion of this problem. We shall consider in later editorials the proposals of that excellent contemporary of ours, *The Sunday Visitor*.—E.A.F.

Two Important Problems

In the answers of the sodalists to the question proposed to them, "Why, after years of religious instruction, do so many Catholics seem to know so little about their faith?" there were two, as reported in *The Queen's Work* that merit special consideration. The first answer to be discussed was this:

After associating entirely with Catholics, students go from school into groups of non-Catholics, and many times hear for the first time, the non-Catholic side for which they are not prepared.

This is true of all levels, but it is especially true of the higher ones. I have often heard students say regarding Catholic philosophy and religion courses in the college level that the treatment was formal. They did not deal with real problems. They did not deal with what I hear in my neighbor's house. The underlying principle here should be, it seems to me, that non-Catholic and anti-Catholic positions should be explained to students before they leave college so that they are understood when they hear them in life. They will not then get the feeling which they sometimes do that something has been kept from them, or was not directly met. The other statement somewhat related to the foregoing was:

Laymen have a subconscious conviction that the public defense of the faith is the work of the priest. They don't think they need to know.

Unfortunately, this attitude is encouraged in some quarters. Laymen should be able to give "some reason for the faith that is in them." They should be able to take advantage of the superabundant opportunity

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which comes to them to confirm their own faith, to strengthen the neighbor's and to stimulate inquirers to learn more about it. They should study philosophy, too, more generally than they do. They should be encouraged to teach philosophy in Catholic schools. This would help to form a Catholic social lay leadership built on solid foundations of philosophy and religion.
—E.A.F.

Changing the Order of Questions in the Catechism

We ran into a very queer assumption that was made in the teaching of catechism. A teacher in the upper grades was proceeding with a discussion of the questions and answers of the catechism and apparently the opportunity had come to explain right in connection with what she was teaching, and subsequent questions and answers. A discussion followed in the community later whether it was all right to disturb the order of the questions in the catechism and whether in some particulars rearrangement of the questions might be more effective in organizing the knowledge of the students. Some thought one way and some another. Apart from the principle that whenever a child feels a need for instruction and the opportunity presents itself, the teacher should take advantage of such a situation. We have known situations where the pastor very properly brought together certain questions that are distributed in various sections of the catechism. In reviews, for example, questions from different chapters in the catechism have been brought together to mutually reinforce each other. The questions on the creation of the body and soul of man together with the experience of Adam and Eve in the Garden of Paradise tied up definitely with the question of original sin and the promise of the Redeemer brought all these subjects into reinforcement that undoubtedly made each one more effective than when presented separately.

While it may be desirable to present the subject separately some time in the course of the work, probably in the eighth grade, a reorganization might be effective in bringing together the intimately related topics. This offers the child a new organization and would make the review and reorganization of material interesting.—E. A. F.

Social Studies and Lay Leadership

The Papal Delegate, Archbishop Amleto Giovanni Cicognani, in his note of congratulations to the Bishops of the Administrative Committee of the N.C.W.C. on their recent "A Statement on the Present Crisis" has strengthened two general movements: (1) the increasing importance of the social studies in Catholic education; and (2) the need for laymen who under the guidance of bishops and priests will speak for the Church. We shall, as the Papal Delegate suggests, comment editorially on the Bishops' statement on the present crisis, particularly in relation to education.

At the present time we wish to call attention to several important sentences in the Delegate's letter. He says:

It is my earnest hope that every practical measure will be taken to acquaint all our Catholic people with the pronouncement of the bishops so that they may realize more fully that the Church has very definite teachings and a fixed code of morals on the many vital questions engaging public attention today. The more the Catholic position is known the greater will be the love for the Church as the champion of the principles of justice and charity, principles which Our Holy Father has recently expounded to the world with such force and clearness in the *Quadragesimo Anno*.

In the modern world there has been a growing and general recognition of the need for fixed codes of morals on many vital questions. In such a world as it exists today, in chaos, the need is so much the greater. The emphasis, therefore, on the Catholic position in all grades of schools will not only be of service to the Church, but will be even a greater service to the nation. It always seemed to me feasible that we could introduce into elementary education along with a concrete statement of the facts, the basic principles which underlie the Catholic outlook. The child is getting these principles definitely in his religion courses. Why should we not, instead of imitating the courses in the public schools, create distinctively Catholic courses built on these principles?

The Papal Delegate in another paragraph says very appropriately:

Study clubs, by whatever name they may be known, can help to prepare laymen for Catholic Action. It is becoming urgently necessary to prepare laymen who under the guidance of the bishops and priests will speak for the Church. Students of our universities and colleges should give special attention to the social question so that they may assume a lay leadership which is truly Catholic and which will resourcefully make popular Catholic principles. This is but complying with the wish of the Holy Father. It will make practical His Holiness' plan of Catholic Action.

The opportunity for an adequately informed lay leadership on social questions is peculiarly consonant with the emphasis on Catholic lay action by recent popes, and the present crisis offers the great opportunity for such leadership to demonstrate both its capacity and its service. These laymen must be trained by people who are adequately informed both on the side of the moral and religious principle underlying recovery, and the social and economic facts which are attempted to be transformed by the application of moral and religious principles to the social situation.

The Papal Encyclicals are necessarily general statements of the underlying philosophy. What we need especially is not merely a repetition of the words of the popes, but a specific statement of the meaning of the encyclicals in actual social situations so that they can be readily translated into motives of social action. The incisive statement of the Papal Delegate will, I am sure, be a new stimulus to Catholic education to follow in the direction he proposes.—E. A. F.

Practical Aids for the Teacher

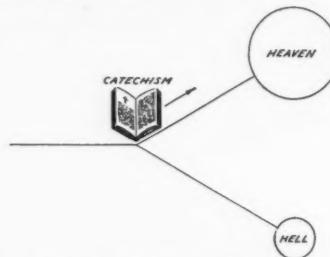
The author of the best contribution to this department each month will receive a check for \$5.
Others will be paid at space rates.

Graphic Aids to Catechism

Rev. Stephen Klopfer

Educators, as well as poets and essayists, indorse the principle of appealing to as many of the senses as possible in order to impress a truth upon the mind, to make it a part of the learner's mental equipment, to make it a living part of his mental and spiritual personality, and to insure its retention in the memory. Hence the emphasis in recent pedagogy upon visual education as a supplement to the usual oral methods. The following simple devices are examples of the methods used in a school for the deaf. They should prove just as efficacious with those whose hearing is perfect, especially with eye-minded pupils. They show how just a line or a simple symbol can often materialize an abstract idea.

1. I like to study catechism because it helps me to get to heaven.



2. There are three Persons in God.
Take three pieces of chalk. Each is of the same material, each is white, each equally long, each weighs the same; they are equal in all things.

Trace a short vertical line with one piece.
With the second piece carefully trace a line over the first.
With the third piece carefully trace a line exactly over the first two.

The eye detects only one line, though the pupils know that three lines have been drawn.

3. I have a soul.
Represent a soul by placing a smaller circle and a small heart over a star.



The star shines in the sky. God made it.
My soul comes from above. God made it.
The circle has no end. My soul will never die.
As long as my heart beats, I remain alive. As long as my soul is in my body I remain alive.



the pupil and carry it to the circle marked heaven on the board.

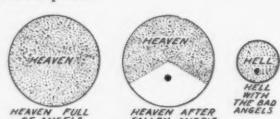
God will be pleased to see the soul clean and pure. He will send it away, if it is not clean and pure.

5. An enemy wants to steal my soul from God.

Fill a large circle with dots, representing angels.

Erase one third of the dots, representing the fallen angels.

Fill a second circle with dots, representing these fallen angels.



God wants to fill up heaven again.

Put a large dot in the space vacated by the fallen angels. God wants you to take this place.

One of the fallen angels does not want you to take the place he had. He is jealous of you. He will try every day to steal your soul from God.

6. The idea of Holiness:

The will of God.

God wants me to be good.

God wants me to pray.

God wants me to help mother.

God wants me to be kind.

God wants me to be honest.

God wants me to be patient.

My will.

I want to be good.

I want to pray.

I want to help mother.

I want to be kind.

I want to be honest.

I want to be patient.

Holiness consists in doing what God wants us to do.

7. Sin consists in doing something against the will of God.

Enlivening Book Reports

Sister M. Martha, O.S.F.

Method:

Judge and Jury.

Object:

- To make book reports more interesting and helpful.
- To familiarize the pupils with court procedure.
- To teach pupils the manner of voting.
- To add enjoyment to the work.

5. To develop facility in expression and to overcome self-consciousness.

Preparation:

Reading the book chosen by teacher or pupil.

Handing in a card containing the child's name, title of book, author, characters, plot, moral.

A colored card or slip 6 by 4 inches or any other convenient size may be used. The pupils should print or write the cards carefully.

Procedure:

The pupils write on a slip of paper the name of the one whom they wish to act as judge. The pupil receiving the most votes is chosen as judge and takes his or her place, usually at the teacher's desk. The same method is used in selecting the jury which may consist of three members. They also take their places in the front of the room, a little to one side where they can readily hear the accusation and evidence.

The judge picks up a card, reads it carefully, then calls the pupil whose name appears on it. This pupil proceeds to the front of the room, stands before the judge, and answers any questions he may ask. The judge may proceed in the following manner:

"You are accused of reading the book (naming it from the card). What do you know about it? Who is the author? Name the characters. Describe one of them. Where is the scene of the story laid? Tell what kind of book it is or the moral contained in it."

After the examination, the judge turns the case over to the jury. They decide among themselves whether the pupil is guilty or not guilty of reading the book. They make their decision known to the judge who passes sentence on the pupil if he is found guilty and dismisses him for lack of evidence if he is not guilty.

The judge may pass sentence in the following manner:

You are accused of reading the book and your sentence is A or B (or whatever the judge decides).

Another pupil is called and put through the same ordeal, or it may be varied according to the ability of the judge. After all the class is heard, some of the pupils exchange places with the judge and jury while they give their reports and receive their sentences. The cards, with the judge's mark, are then kept by the teacher for reference.

These reports are held once a month, usually the first Friday. We vary this method and sometimes have a written report in which a prize is offered for the best written report or again for the best original design used on the cover.

Learning to Pray the Mass

By a Sister of the Holy Names

Editor's Note. We suggest that this project be supplemented by the priest going through the ceremonies of the Mass in church, explaining each step as he proceeds — not, of course, saying an actual Mass.

We are carrying out a Mass project in our school that is proving very valuable in the better understanding and loving of Holy Mass among our pupils and even among some of the parents.

Our good pastor in his solicitude for our better teaching of Holy Mass bought for us one of those late Mass charts with figures showing the priest and altar boy at the different parts of the Mass. After using the chart a few times, we realized it took time to change these figures, so we substituted by making use of a pupil. Finally, one of the Sisters made a complete set of miniature vestments and linens used in saying Mass. Little boys, lovers of Holy Mass, have the privilege of dressing as the priest and going through the various parts of the Mass directed by the boys and girls of the class.

The teacher's desk is turned around and used as an altar. The boys made a tabernacle from a chalk box, and a missal stand of a cigar box. With the coöperation of their fathers, these objects are nicely painted and varnished. The best prints in a catalog were cut and pasted on cardboard for Mass cards; a card with a little design is used as an altar stone. The little girls lay the three altar linens and place altar cards and candlesticks; others tell the little priest how to vest and explain the meaning of each piece. Two altar boys put on cassocks and surplices and the three proceed to go through the parts of



Vesting of the "Priest." The little girl is explaining the meaning of the vestments

Mass while the class recites the different Mass prayers. A special glass is used for a chalice and a round piece of cardboard represents the host.

Better-Attendance Device

Sister M. Honora, O.M.

Allow each row to choose a name — this time of year, let them have some well-known football team's name: as, Holy Cross, Notre Dame, Marquette, etc. Have these names in a conspicuous place on the blackboard. Each day place a chalk star after the name of the team whose row has perfect attendance. At the end of the week, the row having perfect attendance for the whole week receives a gold star beside the first letter of the name. The following week we give the chalk stars for perfect attendance each day and a gold star for the week. In placing gold stars on the board, arrange them so that they form an outline for the team's name.



Learning the Mass by Practice

Devices for Lower Grades

Sister M. Prima, O.S.B.

Phonic Game — Grade I

The alphabet, each letter on a single card, is placed on one side of the blackboard ledge. Each child in the class holds a card with a phonogram as: ay, ip, ap, etc. One child is "it." The first child in class places his card on the blackboard ledge. The one who is "it" has to find the letter from the alphabet to make words. If the child who is "it" fails to build six words he loses his place. The winner is the one who can build the most words.

Phonics — Grade II

All are asked to bring pictures to school; any pictures from calendars or magazines. The first child gives the name of his picture as, "basket," and makes as many words as he is able, beginning with the same sound. All do this in turn. The teacher writes all the words on the blackboard, keeping score.

Primary Number Rhymes

3 pretty girls looking up to heaven;
4 more joined them,
That made 7.

6 little chickens ran to mother hen;
4 more came running,
Then there were 10.

6 bunnies, oh, so fine;
3 more I see,
That makes 9.

Mother placed 8 books on the shelf;
I put 4 more there myself,
So in all there are 12.

6 little girls were very late;
2 more met them at the gate,
Then in all there were 8.

Primary Reading

The teacher prepares two sets of cards, upon one of which she prints questions and on the other she prints answers. The class is divided into two teams and answer cards are distributed among pupils. The teacher quickly flashes a question card. The pupil having the answer runs to the front of the room and exposes the answer card to the class. If he is right his team receives a score. The pupil exchanges his answer with someone else and the game continues.

A Safety Story

The following safety story for primary children is supplied by the department of highways of Nova Scotia:

Some years ago, there lived in one of our large cities, an old organ grinder whose name was Pedro. His constant companion was his monkey Jacko. Every morning he would dress Jacko in his little red velvet suit with big silver buttons, and strapping his music box on his back, out in the street they would go, Pedro playing tunes and Jacko collecting pennies.

One day Pedro was taken sick and died, leaving Jacko without a home. He remembered that he had seen other monkeys in a big zoo in one of the cities that they had lived in before, so he thought it would be nice to find the zoo and live with the other monkeys. He was not sure of the way, but thought if he kept on walking he would finally get there. He started out early in the morning and by night was so tired that he could hardly stand up. Just before it got dark he came to a little cabin where an old man lived with his dog Trixy. Because the man was kind he took Jacko in and gave him his supper. After supper he decided that Jacko might just as well stay there and be a companion for Trixy. This suited

Jacko and they soon became great friends. Trixy would often take Jacko for a ride on his back. One day a circus traveling from town to town, passed by the cabin. Jacko became very much excited when the cage of monkeys went past, and made up his mind to run away and join the circus. Early the next morning he got up and put on his fine red suit with the silver buttons, and quietly slipped out the back door. He started down the road in the direction that the circus took, hoping he would catch up to it at the next town. After walking for some time he decided to take a rest. He climbed into a big tree with branches that overhung the road and took a nap. He noticed that automobiles passed along the road just under him. If he could only drop into one of these he would not have to walk, so he kept on the watch for a good chance. After a while he saw a big truck coming and decided this was his chance. As the truck went under the branch he let go his hold and landed right on the open tailboard. Here he sat quite unaware of any danger and thinking that he would soon catch up to the circus. All of a sudden the truck made a quick turn and Jacko landed — bang — in the middle of the road. When he dared to open his eyes, he looked up to see a Safety Officer, who had been standing at the cross-roads, running over to him. "I wonder if a certain little monkey will steal any more rides on the back of a truck?" asked the officer. Poor Jacko did not know what to say. He felt as if every bone in his body was broken, and worst of all his pretty red jacket with the silver buttons was all torn and dirty. He always remembered what the safety man said to him. It was "Never steal a ride on the back of a truck."

A Transportation Project

Sister Angelina Marie, C.D.P.

An ideal project for this season, when the children's minds naturally turn to the outdoors is transportation. It is a large unit and many weeks can be profitably spent in working it out. It can be introduced by discussing pleasure trips.

In carrying it out the children have divided it into three large headings: Water, Land, Air. Each may be traced from its very beginning.

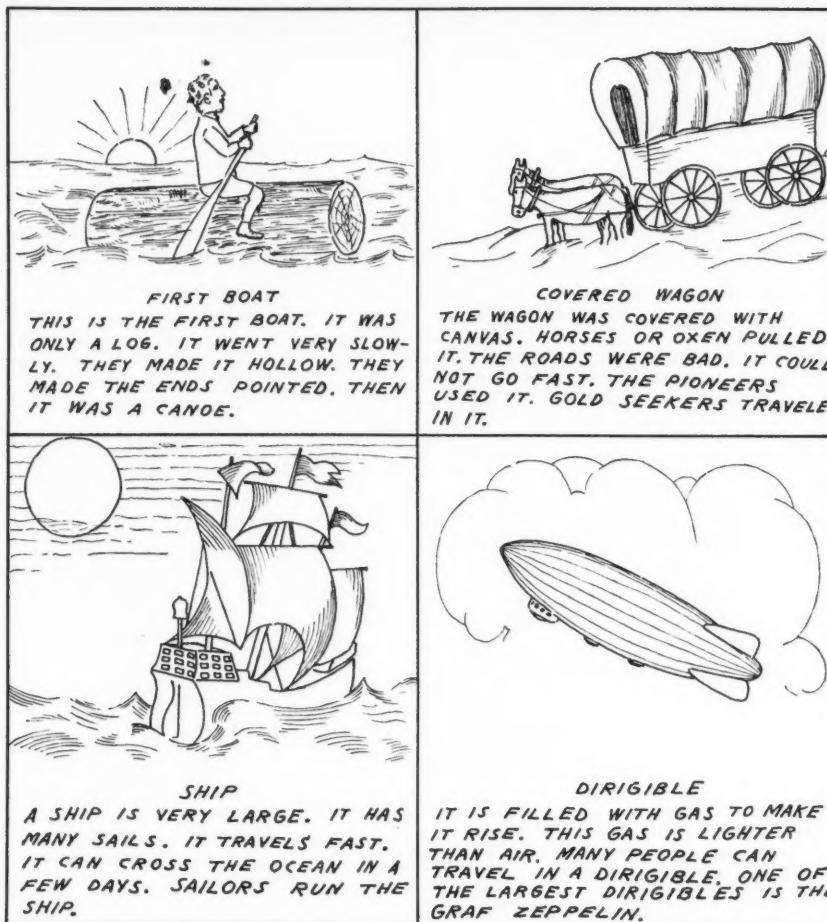
Water: (1) A mere log — let them read, or tell them the "Story of the Boat." (2) A canoe. (3) Canoe with sails. (4) Sailboat. (5) Ship. (6) Steamboat (first one). (7) Present-day ship.

Land: (1) Walking. (2) Horse, camel, elephant, donkey, dog, ox. (3) One-, two-, and three-wheeled vehicles: (a) wheelbarrow (China), (b) bicycle, (c) cart (Holland) jinrikisha (China, Japan), (d) stagecoach, (e) covered wagon or "prairie schooner," (f) buggy, (g) steam engine, (h) train, (i) street car, (j) automobile.

Air: (1) Early planes. (2) Different types of planes: (a) army plane, (b) mail plane, (c) monoplane, (d) helicopter, (e) dirigible, etc.

Subjects correlated:

1. Arithmetic — inches, feet, yards, rods, and miles.
2. Language — (a) Letter writing. (b) Compositions about transportation for booklets. (c) Speaking, discussions.
3. History — The events in history connected with different modes of transportation.
4. Social relations — Transportation in different countries among the various peoples.
5. Geography — (a) Familiarity with geographical terms: harbor, ocean, sea, lake, bay, island, climate, temperature, atmosphere, etc. (b) Location of countries on map.
6. Reading — (a) Comprehensive reading. (b) Skimming.
7. Spelling — Such words as they have become familiar with in the lessons: as lake, camel, covered, airplane, ship, boat, ocean, elephant, highway, dirigible, sails, canoe, horse, wagon, train, mail, oar, river, ox, coach, street, route, etc.
8. Drawing — Pictures for booklets, posters.



9. Religion—Show how improvement in transportation has helped the Church and its ministers.

10. Music—Songs about boats or other vehicles learned.

Construction:

1. Sand table with one or more scenes depicting modes of transportation, to be constructed and planned by the children.

2. Transportation posters made by children.

3. Picture show made by children with pictures they have collected. This is made of two boxes standing upright with cranks through the ends. Pictures are pasted on a strip of wrapping paper, each end of which is fastened to one of the cranks. When the crank is turned the picture will unroll off one and roll onto the other.

Dramatization:

Give a demonstration when the project is completed in which the children show the different work they have done and give their picture show. The show may be made a "talkie" by letting one or two of the children tell about it while it is being run.

Desirable outcome:

1. A knowledge of the history of transportation on the sea, on land, and in the air.

2. Its benefits to mankind.

3. Comprehensive reading.

4. Spirit of coöperation.

5. Correlation of subjects.

References

Magazine articles, pamphlets, books, teacher's experiences, pupils' experiences, articles brought by children.

A CHILD'S WISH

Before an Altar

I wish I were the little key
That locks Love's Captive in,
And lets Him out to go and free
A sinful heart from sin.

I wish I were the little bell
That tinkles for the Host,
When God comes down each day to dwell
With hearts He loves the most.

I wish I were the chalice fair,
That holds the Blood of Love,
When every flash lights holy prayer
Upon its way above.

I wish I were the little flower
So near the Host's sweet face,
Or like the light that half an hour
Burns on the shrine of grace.

I wish I were the altar where,
As on His mother's breast,
Christ nestles, like a child, fore'er
In Eucharistic rest.

But, oh! my God, I wish the most
That my poor heart may be
A home all holy for each Host
That comes in love to me.

—Father Ryan

A High-School Reading List

Editor's Note. We are indebted to Rev. J. H. Ostdeik, diocesan superintendent for the Diocese of Omaha, for the following list of books which are Catholic either in tone or authorship. The list has been approved by the office of the state superintendent so that Catholic approved high schools in Nebraska may use it instead of the list in the *Nebraska High School Manual*. For each semester, the first two selections are intended for intensive study, three of the next four are for required reading, and the last four are for home reading.

Ninth Grade—First Semester

Intensive Study: *Vision of Sir Launfal*, Lowell, Loyola University Press; *Ancient Mariner*, Coleridge, Loyola University Press.

Required Reading: *The Making of Mortlake*, Cupus, Benziger Bros.; *Black Soil*, Donovan, Stratford; *Mother Machree*, Scott, Macmillan; *Maria Chapdelaine*, Hemon, Macmillan.

Home Reading: *Shepherd of the North*, Maher, Macmillan; *Our Nuns*, Lord, Queens Work; *Where Monkeys Swing*, Boynton, Benziger Bros.; *Tom Playfair*, Finn, Benziger Bros.

Ninth Grade—Second Semester

Intensive Study: *Lady of the Lake*, Scott; *Treasure Island*, Stevenson.

Required Reading: *My Antonia*, Cather, Houghton, Mifflin; *Jesus of Nazareth*, Loyola, Benziger; *Gates of Olivet*, Borden, Benziger; *Ignatius of Loyola*, Thompson, Herder.

Home Reading: *Early Candlelight*, Lovelace, John Day; *The Wooing of a Recluse*, Curtis, Devin, Adair; *Loretta*, Gilbert Guest, Burkley Printing, Omaha; *For Greater Things*, Kane, Herder.

Tenth Grade—First Semester

Intensive Study: *Ivanhoe*, Scott; *Silas Marner*, Eliot.

Required Reading: *The Blessed Friend of Youth*, Boynton, Macmillan; *Gold Must Be Tried by Fire*, Maher, Benziger; *Little People of the Dust*, Egan, Kenedy; *My New Curate*, Sheehan, Benziger.

Home Reading: *The King's Achievement*, Benson, Herder; *Reardon Rahl!*, Holland, Benziger; *The Haunted House*, Belloc, Benziger; *Son of Siro*, Cupus, Putnam.

Tenth Grade—Second Semester

Intensive Study: *Merchant of Venice*, Shakespeare, Loyola University Press; *Fabiola*, Wiseman, Longmans, Green and Co.

Required Reading: *Jesuit Martyrs of North America*, Wynne, S.J., Universal Knowledge Press; *Letters of Joyce Kilmer*, Holiday, Doubleday, Doran and Co.; *Treasure of Nugget Mountain*, Taggart, Benziger.

Home Reading: *Rienzi*, Lytton, Macmillan; *Queen's Fillet*, Sheehan, Longmans, Green; *The Candlestick Maker*, Borden, Macmillan; *Mr. Blue*, Connolly, Macmillan.

Eleventh Grade—First Semester

Intensive Study: *The Dream of Gerontius*, Newman, Loyola University Press; *A Tale of Two Cities*, Dickens.

Required Reading: *Palms*, Dorsey, John Murphy; *Shadow on the Earth*, Dudley, Longmans, Green; *Personal Recollections of Joan of Arc*, Twain, Harper; *Ramona*, Jackson, Little, Brown and Co.

Home Reading: *Shadows on the Rock*, Cather, Knopf; *Sister Marie of the Ursulines*, Repplier, Benziger; *Sœur Thérèse*, Autobiography, Kenedy.

Eleventh Grade—Second Semester

Intensive Study: *Idylls of the King*, Tennyson; *Macbeth*, Shakespeare.

Required Reading: *Father Finn*, Lord, Benziger; *The Idea of a University*, Newman, Benziger; *Come Rack, Come Rope*, Benson, Kenedy; *Values Everlasting*, Garesché, Benziger.

Home Reading: *The Fear of Living*, Bordeaux, Dutton; *A Catholic Looks at Life*, Walsh, Kenedy; *As Gold in the Fire*, Cupus, Benziger.

Twelfth Grade—First Semester

Intensive Study—Histories and Types of Literature: *English Literature*, Brother Leo, Ginn; *History of English and American Literature*, Long, Ginn; *A Study of the Types of Literature*, Rich, Macmillan. Anthologies: *The Catholic Tradition in English Literature*, Carver, Doubleday, Doran and Co.; *Literature and Life*, Books III-IV, Greenlaw and Miles, Scott, Foresman; *Good Read-*

ing for High School, Books III-IV, Cross, Smith, and Stauffer, Ginn.

Required Reading (Select three): *Times and Tendencies*, Repplier, Houghton, Mifflin; *Autobiography of Knute Rockne*, Rockne, Bobbs-Merrill; *The Silence of Sebastian*, Sadlier, Benziger; *The Bridge of San Luis Rey*, Wilder, Longmans, Green; *Second Spring*, Newman, Benziger.

Home Reading: *Ben Hur*, Wallace, Grosset, Dunlap; *San Celestino*, Ayscough, Putnam; *Espirito Santo*, Skinner, Kenedy; *Where the Veil is Rent*, Kelly, Kenedy.

Twelfth Grade—Second Semester

Intensive Study: (1) Continue work of the first semester; (2) *Hamlet*, Shakespeare.

Required Reading (Select three): *The Fireside Sphinx*, Repplier, Houghton, Mifflin; *Anchor Hold*, Dinnis, Herder; *The Sea Hawk*, Sabatini, Crosett, Dunlap; *Mangled Hands*, Boynton, Benziger; *The Hound of Heaven*, Thompson, Peter Reilly.

Home Reading: *The Flame*, Curtayne, Macmillan; *God's Jester*, Norman, Benziger; *By What Authority*, Benson, Benziger; *Ob-scure Destinies*, Cather, Knopf.

HYMN OF THE CITY

Not in the solitude

Alone may man commune with Heaven, or see,

Only in savage wood

And sunny vale, the present Deity;

Or only hear His voice

Where the winds whisper and the waves rejoice.

Even here do I behold

Thy steps, Almighty! — here, amidst the crowd

Through the great city rolled,

With everlasting murmur deep and loud —

Choking the ways that wind

'Mongst the proud piles, the work of human kind.

Thy golden sunshine comes
From the round heaven, and on their dwellings lies
And lights their inner homes;
For them Thou fill'st with air the unbounded skies,
And givest them the stores
Of ocean, and the harvests of its shores.

Thy Spirit is around,
Quickening the restless mass that sweeps along;

And this eternal sound —

Voices and footfalls of the numberless throng —

Like the resounding sea,

Or like the rainy tempest, speaks of Thee.

And when the hour of rest
Comes, like a calm upon the mid-sea brine,
Hushing its billowy breast —
The quiet of that moment too is Thine;
It breathes of Him who keeps
The vast and helpless city while it sleeps.

— Bryant

FABLE

The mountain and the squirrel

Had a quarrel,

And the former called the latter 'Little Prig';

Bun replied,

'You are doubtless very big;

But all sorts of things and weather

Must be taken in together,

To make up a year

And a sphere.

And I think it no disgrace

To occupy my place.

If I'm not so large as you,

You are not so small as I,

And not half so spry.

I'll not deny you make

A very pretty squirrel track;

Talents differ; all is well and wisely put;

If I cannot carry forests on my back,

Neither can you crack a nut.'

— Emerson

Poetry for November

In the September number of THE CATHOLIC SCHOOL JOURNAL we reprinted a beautiful little poem entitled *In the Fields*, with the statement that the authorship was uncertain. A Sister reader has kindly informed us that this poem was written by Louise Imogene Guiney with the title *The Walk*. The Sister has sent us a copy of the poem, which she received from a relative of Miss Guiney. We note that the first line of the second stanza in this copy reads: "The fears of what may come to pass." Here "pass" rimes with "grass" in the second line. The version we published lacked this rime and is evidently not the correct one. We have not been able to find this poem in any of the volumes of the author's work which have been accessible to us, but we find that it is published in *The America Book of Verse* (America Press, New York City), and is there credited to Miss Guiney.

Miss Guiney wrote *The Walk* to show how "The little cares that fretted me . . . I lost them yesterday . . . Out in the fields with God." Lest anyone should get the notion that God is *only* in the country, let's read Bryant's *Hymn of the City*.* Bryant, too, was one of nature's lovers. He wrote *A Forest Hymn*, beginning "The groves were God's first temples"; but his *Hymn of the City* offers consolation to the poor urban dweller.

The month of November has inspired many beautiful thoughts. They are not all sad thoughts by any means. But even when they do have a touch of sadness in keeping with the death of the summer season, they offer an excellent opportunity to impress upon our pupils the truth that this so-

called death is only a sleep, the promise of a new life in the spring. Shelley says, "Our sweetest songs are those that tell of saddest thoughts." But what makes these our sweetest songs? Isn't it chiefly the element of hope born of faith? And also the element of Christian resignation to the will of God? Children can appreciate these qualities in Longfellow's beautiful poem *Resignation*,* written after the death of his little daughter. *Footsteps of Angels*, by the same author, is another beautiful example of loving remembrance of the dead, quite appropriate for the month of the holy souls. Perhaps some of your pupils will ask why Longfellow did not pray for the souls of his loved ones. That will give you an excellent chance to explain why we should pray for the dead.

If you want for your pupils a positive proof that November is just as good a month as June, read for them the old *Fable** by Emerson about the mountain and squirrel. Call the one June and the other November.

To change our theme somewhat — have you read *A Child's Wish*,* by Father Ryan?¹ Here is a wonderfully beautiful and simple prayer that any child can understand. It will help some of your pupils to receive Holy Communion more fervently.

There are many books from which teachers can obtain much help in presenting poetry. We wish to call attention here to a recent book entitled *Directing Language Power in the Elementary School Child*, by Trommer and Regan, published by Macmillan. This book gives valuable suggestions, sample lessons, and bibliographies in all phases of language work; the chapter on poetry is especially good. The authors preface the chapter with a note of warning against the old-time forced memorization of inane selections, and then proceed to show how children may be led to genuine love of real poetry.

*Poems marked with an asterisk are reproduced in this issue of THE CATHOLIC SCHOOL JOURNAL.

¹Father Ryan's Poems are published by P. J. Kenedy and Sons, New York City.

Religious Vacation Schools, 1933

Rev. Edgar Schmiedeler, O.S.B., Ph.D.

ALL who are interested in the religious-vacation-school movement note with much satisfaction its constant growth. Within the short space of a decade a veritable network of vacation schools have been spread over the length and breadth of the land. Strange though it may seem, the years of the depression were even more fruitful in this regard than were the years that went before. And apparently the year 1933 has been the most fruitful of all, both in the number of schools and of pupils and in the number of teachers and of organizations participating in the work. Reports received to date at the Rural Life Bureau of the National Catholic Welfare Conference from the various dioceses of the country show that there were in all likelihood more than 2,000 vacation schools the past summer. This represents, roughly, an increase of 500 schools over the preceding year.

There is, however, considerable variation in the different parts of the country in the extent to which the vacation-school work has been developed. There are still several dioceses that have no religious vacation schools. A few dioceses had a smaller number of schools this year than they had last year, due admittedly to the financial stress of the times. On the other hand, particularly striking increases both in number of schools and in general pupil attendance were reported in a considerable number of dioceses for 1933. Outstanding among these were the following: Little Rock, Los Angeles and San Diego, San Antonio, Baker City, Concordia, Denver, Scranton, Belleville, Omaha, Reno, Brooklyn and Sacramento. Among the dioceses that have been carrying on a systematic vacation-school program for the past seven or eight years or more there are a number that have shown little increase for the simple reason that they are now organized practically 100

per cent. In other words, they have a vacation school in all parishes and missions in which there is no parochial school — and for that matter, in a number of parishes in which there are parochial schools. There are a number of such dioceses in the Midwest and also several in the Far West.

Urban Centers

Notable progress was again made during the past summer in the establishment of vacation schools in the larger cities. These urban schools aim primarily at the religious instruction of Catholic children who attend public schools during the regular school year. They do not, however, exclude the parochial-school children, since even in their case there are genuine benefits to be derived from these summer sessions. For example, the children are kept occupied and out of harm's way. Again, the vacation school supplements the instruction received by the children during the regular school year. As the *Manual of Religious Vacation Schools* puts it: "Its enriched program of religious education supplements what has been learned in religion classes during the school year while its wholesome environment and character-building activities tend to offset the disadvantages of prolonged summer vacation."

In large cities the vacation school is often made a community center, with organized recreation program, prevocational training, distribution of food and clothing, clinical service and medical aid, and other such activities and services. In the case of the public-school children, the intensive religious instruction given is particularly a godsend. In not a few instances, too, the vacation school serves as a means of eventually bringing these children into the local parochial school, where they belong.

The vacation-school work of the Brooklyn Diocese during the past summer seems particularly significant, insofar as it tended to weld together, rather than to separate and departmentalize, the religious instruction and charitable activities of the diocese. All of the vacation schools reported were held in city parishes. The centers were manned entirely by volunteers who worked under the direction of the priests of the parishes and of the district social workers of the Catholic Charities. Ten regular staff members of the Charities office were identified with the schools. The entire work was closely linked with a six weeks' Institute for Volunteers, conducted under the auspices of the Catholic Charities of the Brooklyn Diocese. Practically 100 volunteers recruited from 15 colleges and 10 high schools attended this Institute and rendered most valuable services in the schools. A host of activities other than religious instruction are cited in the diocesan vacation-school report. Regular health talks, for instance, were given to the children by a doctor and 15 trained nurses. Particularly noteworthy is the fact that the volunteers have now constituted themselves into a Standing Committee of Catholic Charities on Religious Vacation Schools and Parish-Center Activities and will meet periodically during the year and do all they can to make permanent the work that they began during the summer months. With a view to holding the children together throughout the school year, they have proposed to organize two clubs, one for the boys and one for the girls. These are to meet once a week during the year under the direction of the volunteers. The names of the clubs suggest that their efforts are largely centered in Italian-immigrant districts. "The girls' club," the report reads, "will be known as the Gemma Galgani Club, after the new little Italian saint, and one of the purposes of the club will be to spread the devotion to this little saint of the poor. The boys' club will be known as the Don Bosco Club, in memory of the saint of Turin who spent his life in promoting work for boys in Italy."

More than 1,000 children were enrolled in vacation schools in the city of Denver during the summer of 1933. Rev. F. Gregory Smith states in his annual report that the greatest single advancement in the vacation-school program of the Denver Diocese was the establishment of schools in the parochial-school buildings of Denver. "This year," he said, "at the suggestion of Bishop Vehr, 10 other city schools were opened at pivotal locations, utilizing the equipment of the parochial schools. Here 1,343 children, the vast majority of them pupils of the public schools, availed themselves of this opportunity for religious instruction. One of the fruits of the season's activities of which it is impossible to obtain a record at this time is certainly going to be an enrollment of a large number of these children in our parochial schools next week."

In the Denver Diocese the religious-vacation-school work comes under the supervision of the Diocesan Mission Office. The report from this office lists the "spiritual fruits" of the vacation schools of the year as follows: "It is evident from our individual reports that they are incomplete, still we list 46 baptisms, including 13 adult converts, 593 First Communions, 38 confirmations, 87 returns to the sacraments, and 5 marriages rectified." The possibilities for work in this field on the part of seminarians are strikingly indicated in this particular part of the report. "The banner missionaries in this regard," it states, "were Rev. Mr. Peter Moran and Mr. David Maloney, of St. Thomas' Seminary, who for their schools at Como and Fairplay reported 14 baptisms, including 12 converts, 25 First Communions, 2 returns to the sacraments, 27 confirmations, and 4 marriages rectified." It is also evident from this that the benefits of the vacation school extend beyond the mere giving of religious instruction. Indeed, as it has often been pointed out, the vacation school not infrequently leads to a rejuvenation of the religious life of an entire parish.

Undoubtedly the most extensive urban vacation-school program of this year was that of Los Angeles. Sixty-three schools were held in the parishes and missions in the Los Angeles city

district and had a registration of over 10,000 children. Many of these were held in crowded immigrant districts and quite generally had a larger enrollment than other schools. One immigrant parish in the city enrolled over 1,000 children in three schools conducted there. This happened to be the parish of Rt. Rev. Leroy Callahan, who has made the Diocese of Los Angeles and San Diego the banner diocese for vacation-school work. In describing this work, Msgr. Callahan writes: "In my own parish [an immigrant one] we had over 1,000 children registered in a three-session school. One of the sessions—9 a.m. to 12 noon—was conducted exclusively for children 12 years and over. In larger schools this is a great advantage." Another feature of the work in the Diocese of Los Angeles and San Diego that he pointed to as deserving of special attention is the fact that there is a permanent vacation-school program committee of the laity which plans throughout the year especially for poorer districts.

Teachers Available

Naturally the vacation-school work calls for a great number of teachers. Priests, seminarians, Sisters, and lay teachers in large numbers have always played an important part in the conduct of these schools. Incomplete returns to date warrant an estimate of 9,000 teachers during the summer of 1933. Roughly, 400 of these were priests, 400 seminarians, 3,600 Sisters, 4,600 lay people. These figures, however, might easily be misconstrued. There is no question that by far the greater part of the religious instruction was in the hands of the Sisters. In some cases lay people gave instruction under their direction, and in not a few instances they were occupied entirely with activities other than the imparting of religious instruction. This fact is particularly well indicated in the report of the Diocese of Los Angeles and San Diego. The report lists 578 lay teachers, 305 Sisters, and 19 seminarians, but adds that only 43 schools were conducted by the laity. "This is made possible," the report adds, "by placing two Sisters in charge of each school, or in some cases only one Sister." Nevertheless, it is true that in some dioceses the entire vacation-school program is in the hands of lay teachers, working, however, under the supervision of pastors or of priests particularly appointed to direct or supervise their activities. These lay teachers are prepared for their work by special institutes conducted, in the majority of cases, under the auspices of the Diocesan Confraternity of Christian Doctrine. All in all, it is safe to say that the direction of the *Manual of Religious Vacation Schools* that only competent teachers should be used in this work is faithfully carried out.

The following brief list of dioceses and archdioceses selected at random should give a fair idea of the general composition of the religious-vacation-school staffs the past summer: Dubuque, 85 priests, 157 Sisters, 32 lay people; Trenton, 90 lay people; Scranton, 40 Sisters, 25 priests; Reno, 27 Sisters, 18 seminarians, 50 lay teachers; Omaha, 74 Sisters, 73 lay teachers; Providence, 35 lay teachers; Brooklyn, 16 seminarians, 84 lay teachers; Sacramento, 70 Sisters, 300 lay teachers; Denver, 105 Sisters, 10 seminarians, 12 lay teachers; Regina (Canada), 86 priests, 50 seminarians and lay teachers, 89 Sisters. In a very considerable number of dioceses all the teaching was done by Sisters.

Organizations Helping

Various Catholic organizations help in sundry ways to foster the vacation-school movement. Indeed, it has become perhaps the most popular field for Catholic Action in this country. Among the organizations that contributed their services during the past summer were the following: Diocesan Councils of Catholic Women, Catholic Daughters of America, Daughters of Isabella, Christ Child Society, Catholic Youth Organization, Society for the Propagation of the Faith, Diocesan Catholic Charity Bureaus, Mount Carmel Guild, Catholic Teachers' Association, Ladies of Charity, and Diocesan Confraternities.



Recreation Period at a Southern Religious Vacation School

Special Groups

All in all, the religious vacation schools deal more with special groups than do the parochial schools. The movement for these schools was originally started for the specific purpose of bringing the benefits of religious instruction to the religiously underprivileged children of the rural districts. During the past few years, however, it has also gone over into the cities and reports of the past summer list not a few schools for such groups as Indians, Mexicans, Negroes, and various immigrant nationalities.

In a great number of schools in the Southwest the entire enrollment this year consisted of Mexican children. Schools for Mexicans were also conducted in other parts, for example, in the Midwest. The language difficulty at times tends to handicap the work in these schools. It does not, however, stop it entirely. The school at Ruleton, Kansas, for instance, shows well how a little ingenuity may circumvent this particular difficulty. The children in attendance at this school could not understand the English language, and the pastor, Rev. William Butzer, was unable to speak Spanish. Undaunted, Father Butzer sought out a Mexican lad, Ignatius Manzo, who could speak both English and Spanish and who was willing to conduct the religion classes under his direction. Instructions were started in the boy's home and a very successful vacation school was eventually reported.

Schools for Indians are found particularly in the Pacific and Mountain States. In the Diocese of Great Falls, for instance, 12 such vacation schools were conducted the past two summers. The Ordinary of the diocese, Bishop Edwin V. O'Hara, writes that the problem of assembling the Indian children for religious instruction presents special difficulties because during the vacation period the little ones scatter in all directions over the reservations. Where they can be reached, however, His Excellency points out that results are very gratifying. "The Indian children," he says, "respond to our vacation-school methods of teaching religion because we employ so extensively visual materials. Many of the project books prepared by the Indian children, illustrating the Mass, Rosary, or Catechism, compare favorably with work done by white children."

Perhaps the field that remains the least cultivated by the vacation school is that of the Negro. Yet even here there has been some progress. The most outstanding of the vacation schools for Negroes that has come to our attention is that of Rev. Leon McNeill, at Wichita, Kansas, which annually enrolls

about 100 children. This school was in its third session the past summer and Father McNeill writes that "the cumulative results of successive summer schools were quite noticeable."

Big Task Remains

There is no question that the picture furnished by the 1933 religious-vacation-school reports is a very pleasing one. Nor is there any doubt that the vacation-school movement has now developed into a vast and determined crusade to bring the benefits of systematic religious instruction to all the religiously underprivileged children of the country. Indeed, it has spread into other lands as well and is even reaching some children who are not privileged to attend parochial schools.

Yet at that a big task still lies ahead. A vast field remains uncultivated. Our parish schools are today reaching only about 2,222,000 Catholic children. This is about 58 per cent of the total number. In other words, there are still some 2,000,000 Catholic children who are not receiving the regular religious instruction that the parochial school provides. About one fifth of 1,000,000 of these are now receiving systematic instruction through the instrumentality of the religious vacation school. The remainder must naturally be the object of our immediate concern. Some of these might without delay be absorbed into the parochial schools. Others may eventually be brought under the influence of these schools through a further expansion of the system. But for the time being, a vast number can be reached effectively only through the religious vacation school. Hence this medium should be made the most of. Many thousands more of these schools should be established with as little delay as possible.

In view of the undoubtedly benefits that the religious vacation school also brings to the children who attend parochial schools, our ideal should be to have these schools even where parish schools are found. Because of the small financial outlay that they require, such a goal should not remain an idle dream. Father Smith points out that the Denver Diocese is rapidly working toward this end. "It has been conclusively demonstrated," he writes, "that while the vacation school is financially possible for the small parish or mission, there is no parish too large or too well equipped to reap the benefit of this extension of our parochial-school system. It is not unwarranted optimism to predict that within the next five years every parish and every mission in the diocese will be conducting a vacation school each year as a normal part of its parish service." May other dioceses speedily follow this example.

New Books of Value to Teachers

The Catholic Church and the Modern Mind

By Rev. Bakewell Morrison, S.J. Cloth, 397 pp. \$2. The Bruce Publishing Company, Milwaukee, Wis.

This is the second book of the Science and Culture Texts, which are a part of the now well-known Science and Culture Series under the general editorship of Rev. Joseph Huselein, S. J. *Religion and Leadership*, by Rev. Daniel A. Lord, S.J., reviewed in the October CATHOLIC SCHOOL JOURNAL, is the first of a three-book series of a course in religion for college students. *The Catholic Church and the Modern Mind* is intended for the sophomore year.

As its title implies, this book aims to equip the student to "appreciate, savor, and defend the Faith in an intelligent manner." The author has developed his material fully enough that each chapter clearly sets forth the teaching of the Church and answers the chief "difficulties" proposed by those unfamiliar with the principles of our Faith. Then follow an outline of the chapter and a considerable bibliography for supplementary reading or study. In a word, we have here an apparently successful attempt to put the subject of religion in college upon a genuine college level.

A feature that college students will appreciate, and more so the members of study clubs and the individual educated reader, is the fact that, for the most part, the expositions are clear enough and full enough to be understood even without the aid of the teacher. And that feature will render even more valuable the comments and discussions which may be added by a competent instructor.

Early European Civilization

By Hutton Webster, Ph.D. xliii + 768 pp. \$2.12. D. C. Heath and Company, Boston, Mass.

This high-school textbook treats the history of mankind and of Europe from the "Earliest Man" to the French Revolution. As the title indicates, great stress is laid upon the cultural side. The many chapters which describe and discuss the sundry civilizations that have existed in various parts of the globe, or do still exist, above all our own, indeed engage the interest, perhaps not of every young student but certainly of all somewhat maturer readers. The copious illustrations enhance chiefly this cultural feature of the book. Wars and the changes of political boundaries are determinately relegated to the background.

The author has endeavored to lighten the teacher's labor by adding various well-planned suggestions to each chapter. He also gives a very useful survey of suitable historical literature, which is likewise interspersed with hints to the teachers. This survey, however, supposes a discriminating user. It does not contain many books which represent the true historical character of all Catholic affairs. It lists only four works by Catholic authors, three of which are novels. If works like Gibbon's *Decline and Fall of the Roman Empire*, which abounds in misrepresentations, are mentioned, why not Mann's and Pastor's monumental works on the history of the Popes, and so many other Catholic books which would well fit into these lists?

It is the special purpose of the present reviewer to examine this work from the Catholic standpoint; that is, to find whether or not those facts which are closely connected with the existence, doctrine, and government of the Church really appear in the light of historical truth.

Unfortunately our findings are decidedly negative. Webster's *Early European Civilization* is not a book that can be put into the hands of our young students without seriously endangering and even directly injuring their faith.

As in all non-Catholic books, the most fundamental event in the history of man, namely, the creation, is not mentioned. The first two books of the Bible, *Genesis* and *Exodus*, are declared to be no history (p. 54). While a summary is given of the Babylonian fabulous epics, which in a very distorted manner tell of the creation and deluge, the contents of *Genesis* and *Exodus* are not so honored, except by the statement that the Babylonian account "closely resembles the Bible story in *Genesis*" (p. 86). This complete omission of the Biblical account of the origin of mankind will quite bewilder the student and shake his confidence in his former teachers and schoolbooks.

God, the God who made heaven and earth, is not a reality.

Several nations, excommunicated systems of monotheism and adopted them. The Hebrews also developed a monotheistic religion (p. 83 ff.). They began with a national deity, such as many nations had, and they called it Jehovah. Isaías and other prophets transformed Jehovah gradually to a God of all nations, and after the Babylonian captivity this idea spread through the whole people. So what kind of being that God was who selected Abraham and promised him that in his descendants all the nations of the earth would be blessed, from what our children learn from this book, we really do not know. According to this high-school text the idea of *The One God* originated more than a thousand years after Abraham. (That is, if Abraham really existed; his life is recorded in the Book of *Genesis*, which according to Webster's text is no history.)

In his catechism class the young pupil heard that matrimony was instituted immediately after the creation and that Adam and Eve were also the first married couple. He was mistaught. His teachers did not know what they were talking about. Our book, after recounting a long list of achievements of the "old-stone-age men" finally informs the reader, that "probably the family had also appeared, and men and women were beginning to live together more or less permanently under some form of marriage." This leaves no place for the Divine institution of matrimony, and is even contrary to the results of anthropological research.

We do not expect a book destined also for Jews and unbelievers to be explicit on the divinity of Jesus Christ, or His resurrection. In fact, we only hear that the Apostles came to believe in the resurrection of their master.... They now asserted that Jesus was . . . the true Messiah, or Christ . . . indeed a Divine Being, Son of Man and Son of God. All this was merely the belief of the Apostles, and that only after the resurrection; they never had adored Him as the Son of God before (p. 326). Let our children discard their Bible History.

In the newly established Church no person was of greater importance than St. Peter. Yet our author does not even mention him in this place. The missionary labors of St. Paul are spoken of at some length. But we hear nothing of St. Peter. His name occurs only a hundred pages later (p. 439), when the young reader is told that Christian tradition makes St. Peter labor at Rome, and that the early Christians believed the Roman Church had been founded by him and St. Paul. It was as late as the time of St. Leo the Great (440-461) that the Christians began to remember "certain passages in the New Testament, where St. Peter is called the rock on which the Church is built, the pastor of the sheep and lambs of the Lord, and the doorkeeper of the Kingdom of Heaven." (See Betten, *Historical Terms and Facts*, pp. 115-118.) Not before St. Leo's time were these words "understood" to imply St. Peter's primacy or headship over the other Apostles. So it was "understood," nobody could tell what our Lord had really meant by these words. Yes, the young high-school students learn a great many things in this book concerning the origin of the papacy, of which the Catholic catechism tells them nothing, or the contrary. They will learn similar things in all non-Catholic textbooks.

Dr. Webster, adds a feature of his own. He confines the exceptional position of the Pope strictly to the West, and he does so from the beginning. Without being deterred by the fact that the several patriarchates originated at rather late times, and that there is between their (gradual or official) formation sometimes an interval of a hundred or more years, the author (p. 330) asks us to believe that all of them, Jerusalem and Constantinople included, were from the third century, and that the patriarchs held the highest dignity in the Church, there being no Popes. The Bishop of Rome was patriarch of the West and had no power over the East. It is most clearly brought home to the student that he presided over the Roman, not the Catholic Church. On pages 490 and 491 we learn that the "Greek Church had for its head the patriarch of Constantinople, just as the Western Roman Church had a head in the pope of Rome," that the two churches remained in formal union until 1054, "when disputes between them on points of doctrine led to their final rupture." The historical facts are that precisely the supremacy of the Roman bishop over the whole Church including all patriarchates and

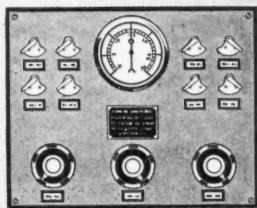
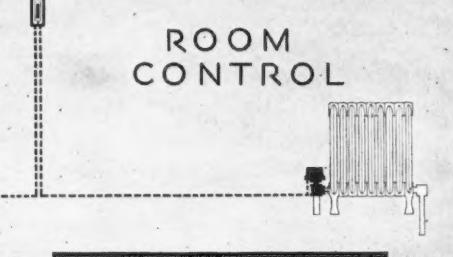
(Continued on page 104)

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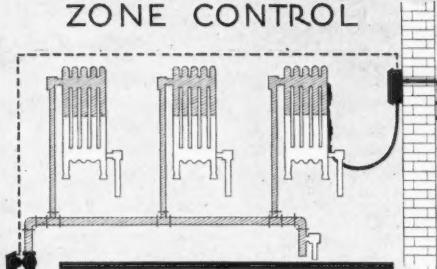
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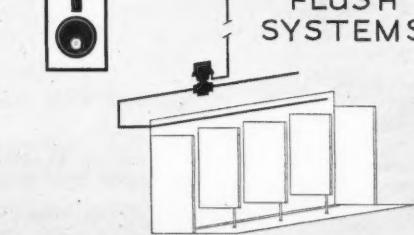


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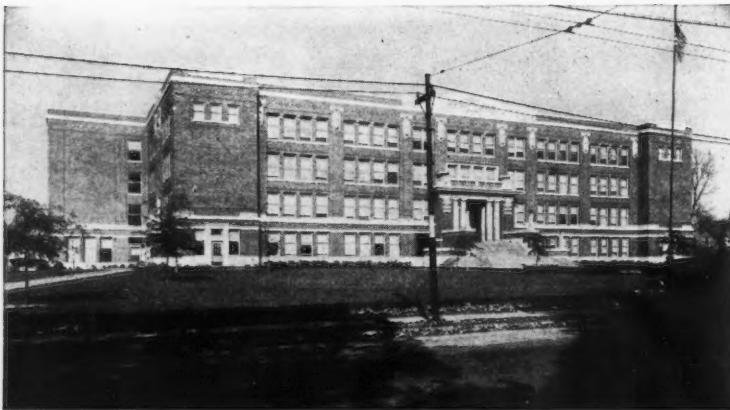
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New Books of Value to Teachers

(Continued from page 274)

patriarchs was one of those points of doctrine which caused the break, and that the union so far existing between the two Churches consisted in the power of real jurisdiction of the Pope over the patriarchs, which had ever been recognized. The young students are not to know these historical facts.

This limitation of the Pope's power to the "Roman Church" or the "Western Church," is insisted on throughout this volume, not only in those paragraphs where the papacy is expressly spoken of but everywhere. It cannot fail to impress itself even upon a superficial reader.

It must not be believed that the passages discussed so far are the only ones which put into an unhistorical light events and conditions important for a correct understanding of the Catholic Church. As the book covers the whole time before the French Revolution, with the struggles between the secular and ecclesiastical power and between the Church authorities and the ever-rising heresies, incorrect assertions concerning facts and conditions which make impossible a true understanding of the Catholic Church are unfortunately rather numerous. To mention a few: On page 321 we read in a quotation, "The visible Church was truly a creation of the Roman spirit as was the Empire itself." No. It was the creation of the Divine Spirit of God, who came down upon the Apostles on Pentecost Day, though it was natural that later on the Church may have adopted some of the externals in her administration from the Roman Empire. The doctrine imputed to the Church concerning marriage is very confused (p. 427). The map of medieval monasteries (p. 431) shows no monastery at all in Ireland, nor those two great outposts of Irish missionary work, Iona and Lindisfarne. It is not correct to say the monks could not own any property (p. 433); they could not own any private property, but they were partners of the common property which the abbot administrated. The description of the famous Iron Crown as a fillet beaten out of one of the nails of the Cross of Jesus Christ is really amusing (p. 368); it is a golden crown with an iron ring in the interior. An indulgence was not a "letter of pardon" (p. 637).

The spiritual privileges granted to the Crusaders were not the promises given by Islam to those engaging in a Mohammedan "Holy War," as it is represented on page 473. It is interesting that the "Bloody Mary" again returns (p. 644).

We indeed gladly give credit to *Early European Civilization* for a goodly number of passages in which the author speaks correctly of the medieval Church and her institutions, more so than is the case in other non-Catholic textbooks. But even these passages are not always without some turns and phrases which we would call misleading or even erroneous. The merely secular features are as well taken care of as in any other of the current high-school texts. But our objections, the number of which could easily be very greatly increased, make it impossible for us to recommend the book in any way for use in Catholic schools. With this book as a text we fear the history lesson would practically be a lesson in religious indifferentism.

It is an error to believe that the teacher can remove the un-historical impressions by giving the necessary explanations. It is doubtful whether in every case he possesses the knowledge, or has the books at his disposal, or the time to study the matter. And even in the most ideal case it is the book that remains with the student who meets the printed text when casually opening it, and much more when he prepares for an examination. While I was studying the present book, I received a letter from a college professor, who had been forced by circumstances to use a non-Catholic text in a college class of English history. "My history class," he wrote, "almost became a class in apologetics. And yet my quizzes showed the influence of the text the students had in hand. No such text for me any more. Rather none at all." Another professor, who had to use a text which was much better but still needed corrections, declared that in spite of all his oral explanations almost one third of his class gave the answers suggested by the text, when it came to the final examination.—Francis S. Betten, S.J.

A Handbook of Acting Based on the New Pantomime

By Madame Eva Alberti. Cloth, 213 pp. \$2. Samuel French, New York City.

This excellent guide to natural expression is the result of many years of actual experience in teaching at the Alberti School of Expression and Teachers College, Columbia University, and constant



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The jaw has a hinge, without side motion.

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AT the official dentistry exhibit, Hall of Science, Century of Progress, a mechanical skull showed man's dual-purpose jaws. By this you could plainly understand the modern health angle of chewing gum. Without sufficient chewing to do, teeth deteriorate—along with the whole chewing apparatus so important to proper mastication. And since the ordinary daily diet of soft foods

makes it next to impossible to supply sufficient exercise, chewing gum plays its part. And it offers the double advantage of supplying both the up-and-down as well as the side-to-side chewing exercise which man requires. Whatever helps to keep teeth in condition, promotes digestion which in turn promotes health. There is a reason, time and place for chewing gum.

Four Factors that Help Teeth Last a Lifetime are Proper Nutrition, Dentist's Care, Personal Care and Plenty of Chewing Exercise

association with the theater. Madame Alberti numbers a host of famous men and women among her successful pupils. Her book is more a theory of acting and its practical application than a textbook in the strict sense of the word. It begins with a condensed history of pantomime. Owing to its shortness or because the author desired to confine herself to the development of the secular stage, Hebrew pantomime (about which much material may be found in the Books of Kings), the Spanish mystery plays, and the ritual of the Church are not mentioned.

Pantomime constitutes the basis for the art of acting and its study as an art and craft is the subject of the book. The modern concept of the "New Pantomime" includes everything expressed by the actors: thoughts, emotions, tone, positions, movements, etc. Every chapter dealing with these features is followed by practical exercises for obtaining freedom in correct expression.

The chapter on esthetic, creative imagination will delight poets and playwrights; it is psychologically deep and yet plastic. The chapters on how to study a part, on the technique of acting, and on short scenes are full of helpful suggestions. An essay on the educational value of pantomimes, followed by a summary conclude the treatise. Two short annotated pantomimes by the author are offered as an appendix. It is a good book and teachers of expression, dramatic coaches, directors, artists, as well as actors will find it a desirable addition to their libraries. — Kilian J. Hennrich, O.M.Cap.

Martha! Martha!

By Rev. Peter A. Resch, S.M., S.T.D., and Rev. Sylvester P. Juergens, S.M., S.T.D. Small pocket size, 376 pp., illustrated. Price, imitation leather, \$1; sheep leather, \$1.50; tin-grained leather, \$2. The Bruce Publishing Company, Milwaukee, Wis.

This is, as its subtitle states, A Practical Prayer Book for Young Ladies. The authors have made practical use throughout the book of our Lord's words to Martha, "But one thing is necessary."

The book is designed as a complete prayer book and practical guide for young women, beginning with those of high-school age. The book will grow in usefulness as its user advances in age.

The summary of principles of conduct, written in the first person, appeals to the heart and intelligence. There are suggestions for a daily rule of life and prayers for various occasions

and intentions. Under the title "How to Assist at Mass" there is a very good running commentary on each part of the Mass. A study of these explanations will prove enlightening even to those who have been well instructed. Following this we find the Ordinary of the Mass, and still another section of suggested prayers for Holy Communion, which are appropriate at the various parts of the Mass.

Jesus and I

By Rev. Aloysius J. Heeg, S.J. Paper, illustrated, 72 pp. 40 cents. Geo. A. Pflaum Co. (*Young Catholic Messenger*), Dayton, Ohio.

A well-written and appealing life of Christ for children. Interwoven with the story are the essential things a child should know, an explanation of the common prayers, and the more necessary moral instructions. The last section of the book gives practical instructions for confession and Holy Communion. The book is excellently illustrated. There is a workbook to accompany the text. The book is also published in cloth binding.

What to Tell the Public About Health

Cloth, illustrated, 250 pages. Written for and published by The American Public Health Association, New York City.

This series of short articles about health and safety is part of the widespread, present-day campaign for instructing the public in better health habits and warning them against sources of disease and physical dangers. They contain much sound advice regarding all of the well-known health, public health, and mental-health teaching. Their potency would have been increased by a recommendation, here and there, for moral rather than physical instruction and remedies to prevent and cure certain hazards to health for young and old.

One chapter contains a number of statements characteristic of the type of thinking of some social reformers. It is well to urge the "best" elements of our society to produce larger families, as the author of this chapter does, it is immoral to throw out the hint implied in the statement that "we are allowing our 'inferior' elements to reproduce themselves without let or hindrance." "Inferior" here cannot be presumed to mean the feeble-minded, for they are already supposed to be restrained by the walls of an institution. And, to render this chapter still more offensive to



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many readers, the author makes the silly, sensational statement, almost in so many words, that the fall of Castile was largely due to the fact that "her most noble, intelligent, and devout men and women" became celibates; that is, priests and nuns. It is in order to ask, how much worse the descendants of the "runts and renegades at home" would have become, without the noble example of self-denial and the teaching of these priests and nuns.

Whistles of Silver and Other Stories

By Helen Parry Eden. Cloth, 176 pp. \$2. The Bruce Publishing Company, Milwaukee, Wis.

Here is a volume you will welcome for summer reading. It is the latest addition to the Science and Culture Series and one entirely different from its predecessors, varied as they have been in theme and style. Mrs. Helen Parry Eden, an English writer, received a cordial welcome before the war on both sides of the Atlantic for her first volume, *Bread and Circuses*, her praises being sounded by such critics as Gilbert K. Chesterton and Joyce Kilmer.

The present volume is a collection of some of the writer's short stories and poems, most of which have already appeared in English and American periodicals. They have been well characterized as "unique in their whimsicality and deep-seated reverence." The book gets its title from that of the concluding story—a skillful account of honesty and sincerity in bigotry surrendering to truth through the noble example of one who gave all to God. Readers of *The Catholic World* will recall another of the stories in this volume, *Rustique the Rat-Catcher*, which, if our memory serves us well, was listed in a compilation of a year's best stories.

Seven Hundred Years

Verse by Servite Scholastics. Cloth, 65 pp. Published by The Servite Fathers, Granville, Wis.

On August 15, 1933, the Order of Servants of Mary celebrated its 700th anniversary. This little volume of verses by Servite Scholastics commemorates the great event. We find here some gems of devotional and nature poetry such as this entitled *Eclipse* by William M. Walsh, O.S.M.

The silvery splendor of the moon
Hidden by a sombre cloud,
Is the sad reading of a soul
Clothed in a sinful shroud.

Here is one entitled *Offering to My Friend* by Louis M. Cortney, O.S.M.:

Long years together have we spent,
Friend o' mine!
With sorrow is my spirit rent,
Friend o' mine!

But You have made the sun shine bright,
Friend o' mine!
And You have made my burdens light,
Friend o' mine!

A remnant ruined, I dedicate,
Friend o' mine!
To Thee my life I consecrate,
Friend o' mine!

The Verbal Arithmetic Problem

Full title: *The Effect of Certain Factors in the Verbal Arithmetic Problem upon Children's Success in the Solution*. By Grace A. Kramer, Ph.D. Paper, small 8vo., 106 pp. \$1.75. The Johns Hopkins Press, Baltimore, Md.

The author presents an account of her investigations of the influence of four factors; namely, sentence form of the problem, vocabulary of the problem, style of the problem, problem situation. As much of the book consists of nontechnical comment and analysis of the results of experiments, any teacher will find the work helpful and interesting. The introductory chapters contain considerable information on the history of the teaching of arithmetic.

Junior English in Action—Book One

By J. C. Tressler and Marguerite B. Sheldadine. Cloth, 364 pp., illustrated. \$1. D. C. Heath and Company, Boston, Mass.

The last words of the title of this book for the seventh grade mean that the emphasis is placed on practice rather than theory. Many situations and occasions for practice are supplied fully developed or merely suggested by the authors. However, the exposition of principles is, by no means, neglected; it is done briefly and clearly being followed up by models. The commoner uses of language, such as conversation, salesmanship, letter writing, and

the various types of reading, are given special stress. The second part of the book is devoted more formally to principles of grammar, but here too it is grammar *in action*.

A Plea for Three Beautiful Customs

By Rev. W. H. Walsh, S.J. Paper, 24 pp. 10 cents. (By mail 15 cents.) The Boy Saviour Movement, 986 Park Ave., New York City.

The three customs are: (1) The use of the solemn forms, Thee, Thou, Thy, etc., in addressing God; (2) The Bow of Reverence at the holy name of Jesus; (3) The Bow of Adoration at the Elevation of the Mass and at Benediction. There is also a brief article on Devotion to Our Lord as a Youth.

St. Francis de Sales

By Louis Sempé, S.J. Translated by the Nuns of the Visitation, Mobile, Alabama. Cloth, 187 pp. \$1.25. The Bruce Publishing Company, Milwaukee, Wis.

St. Francis is viewed here (1) as the Man and the Saint, (2) as the Scholar and the Writer, (3) as the Theologian and the Director. This popular summary of the life of the saint who brought piety out of the cloister into the hearts of the faithful, makes very interesting reading. Father Sempé has given us a book that will appeal to all—the high-school student, the professional and business man, the priest, and the religious. The Sisters have made a good job of the translation.

Better Work Habits

By Rachel Salisbury. Paper, octavo, 229 pp. 60 cents. Scott, Foresman and Company, Chicago, Ill.

This "Practice Book on the Thought Side of Reading and Composition" is intended primarily for the first year of high school. It is a workbook for study and practice in outlining one's reading and planning compositions. The book may be completed in about eight weeks if used daily. The course should prove an excellent one in the science of clear thinking. One or two of the selections for practice are unwholesome.

PUBLICATIONS RECEIVED

The Call to Catholic Action. By Daniel A. Lord, S.J. Paper, 35 pp. 10 cents. The Queen's Work, 3742 West Pine Boulevard, St. Louis, Mo.

Radio Talks. By Msgr. Wm. M. Farrell, Paper, 42 pp. K. of C. Catholic Action Committee, 307 E. Central Ave., Wichita, Kans.

Seven addresses are included: Bible as the Rule of Faith, Science and Faith, Virtue of Faith, Necessity of Faith, Loss of Faith, Confession of Faith, The Sign of the Cross.

Business Education Directories. By J. O. Malott. Mimeographed form. U. S. Dept. of the Interior, Office of Education.

Circular No. 92, Collegiate Bureaus of Business Research; No. 94, Collegiate Courses in Accounting and Business Statistics; No. 95, Banking and Finance; No. 96, Business Law; No. 98, Insurance; No. 99, Marketing and Merchandising; No. 100, Business Organization and Management; No. 101, Realty; No. 102, Secretarial Science; No. 104, Evening Classes; No. 105, Correspondence Courses; No. 106, Cooperative Part-Time Courses; No. 107, Extension Classes.

These bulletins are directories, in some cases with an editorial introduction, of courses offered by colleges and universities in business subjects. A number of Catholic schools are included. These directories will be very serviceable indeed to teachers who are asked to assist pupils to locate a suitable school.

Week-Day Religious Instruction. By Mary D. Davis. Pamphlet No. 36. U. S. Office of Education, paper, 34 pp., 5 cents.

Laws Relating to Releasing Pupils from Public Schools for Religious Instruction. By Ward W. Keeseker. Pamphlet No. 39, U. S. Office of Education, 17 pp., 5 cents.

Pamphlet No. 36 is a survey of the methods in practice in cities throughout the country in conducting classes for public-school pupils on released school time. Pamphlet No. 39 gives the various state laws and a number of court decisions on the subject.

Analysis of Special Jobs in Farm Forestry. Bulletin No. 169, Agriculture Series No. 44. Paper, 45 pp. 10 cents. Federal Board for Vocational Education, Washington, D. C.

The Light of the Star, a Nativity Play in three acts. By Sister Mary Alicia. Banner Play Bureau, 137 West Fourth St., Cincinnati, Ohio. A Christmas play for school and parish use. No royalty.

Four Playlets for School Entertainment. Published by the Miller Publishing Company, Oak Park, Ill. The playlets are *Examination in the District School*, *Clothes Make the Man*, *The Birthday Party*, and *The Making of the Flag*.

MR. NENNEMAN PASSES

Mr. Walter F. Nenneman, secretary-treasurer of The Gregg Publishing Company, died at his home in Chicago, September 13.

Mr. Nenneman was the oldest employee of the company in point of service, having joined as an office boy thirty-two years ago. Rising from the ranks, he became subsequently bookkeeper, manager, and finally secretary in 1910. His work called for a great deal of detail, of which he was master, and his knowledge of the business made him a vital factor in its development. He was well known in the publishing business, due to the publication of commercial textbooks by the Gregg Company.



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